

AMERICA

A CATHOLIC REVIEW OF THE WEEK

JUNE 15, 1940

WHO'S WHO

JOHN A. TOOMEY, associate editor for six years, was disturbed about the school trends away from the American way of life and the way of God. He had the idea of sounding out opinion, and so he suggested the Double-Anti Contest. His first findings are announced this week; later, he will submit supplementary evidence. It will be remembered that Father Toomey conducted the famous Bias Contest of two years ago. That resulted in the formation of a most effective organization, the United Catholic Organizations Press Relations Committee. . . . J. H. O'HARA introduces himself as a very humble person who basks in the reflected glory of a younger brother, Most Rev. John F. O'Hara, Auxiliary Bishop of the Army and Navy. He is an accountant by profession, and has been balancing the books of a construction firm for years. He has written much, but has been hesitant about publication. He adds a note about his article: "It has just one virtue: it furnishes enough facts and suggested lines of investigation to set some brains teeming." . . . EDWARD B. LYMAN completes, in this second article, the story of Mexican oil and American claims. His thesis is not that of the oil-man but of our national rights. . . . PAUL L. BLAKELY has been reading and commenting upon Supreme Court decisions for more than a quarter of a century. He was, in particular, recognized as the great Catholic authority on the Oregon case. He is troubled by the latest decision, for he finds in it seeds of future disputes, that may involve religious freedom. . . . FRANCES CARTEN served as librarian in one of the great public libraries for many years. Her specialty has been the children's department.

THIS WEEK

COMMENT	254
GENERAL ARTICLES	
Double-Anti Contest Ends in Double First-Prize Award	John A. Toomey 256
So, You're Going to Take a Summer Home?	Raymond A. Grady 258
Flag Salute vs. Oregon Case.....	Paul L. Blakely 259
Mexico Stalls on Oil Settlement	Edward B. Lyman 260
Our Shrinking Birth-Rate Menaces Old-Age Security.....	J. H. O'Hara 262
CHRONICLE	264
EDITORIALS	266
A Leader Passes . . . Two Late . . . Conversions . . . Keep the Home Fires Burning . . . In His Name . . . Upholding the Constitution . . . From the Heart.	
CORRESPONDENCE	269
LITERATURE AND ARTS	
Golden Key to Tomorrow's World	Frances Carten 271
These Literary Brakemen.....	John LaFarge 272
BOOKS	REVIEWED BY 273
A Federation for Western Europe	
John J. O'Connor	
Jeanne Jugan.....	Daniel M. O'Connell
Men at Work at Worship.....	John LaFarge
ART	Harry Lorin Binsse 277
THEATRE	Elizabeth Jordan 278
FILMS	Thomas J. Fitzmorris 279
EVENTS	The Parader 280

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COMMENT

NEUTRALITY is not furthered, nor is the cause of peace aided, by thundering denunciations of the European war as a "disgraceful quarrel," a mere scramble between capitalists for imperialist power, a hopeless mess in which no principles, right or justice are involved. To use such language is merely to play into the hands of the Communists, at home and abroad. Nothing is more pleasing to Earl Browder, judging by his Madison Square Garden speech on June 1, than to throw all blame for the evil in the world upon the silk-hatted rich, and let it go at that. Let no one be deceived by the cry: "The Yanks are not coming!" and other Red anti-war demonstrations. The Communist party came into being by war; it relies upon war, civil or international, as its supreme opportunity for furthering despair, class hatred and revolution. It is because Stalin and his followers in this country are convinced that the United States is bound to drift into the war that they are entrenching themselves now in the supremely advantageous position of a revolutionary opposition. As long as the storms are held off from their heads they will continue to build their party fortifications. Those who use their language and share their cynicism are helping them in the task.

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NEUTRALITY—genuine, constructive neutrality—is furthered, and the cause of peace is aided when all men of good will in this country follow the example of Pope Pius XII in his address to the Cardinals on June 2. The Pope did not discuss the schemes of the warring governments, but he spoke with the deepest affection and respect for the *peoples*—all the peoples—involved. He extended his "paternal love" to the German and Allied peoples, and singled out for emphasis the most tragic element in the war, more tragic, he said, even than the terrible destruction of property and life—the passion and hate which are afflicting these peoples. For, we may justly say, it is not the governments alone that are now making the war; it is the peoples themselves; the most appalling circumstance of the entire war. Implicit in the Holy Father's words appears to be the recognition that whatever be the cynicism of the warring governments, the people concerned are all convinced that they are fighting for certain principles and certain ideals. If we wish to establish the first, faint glimmer of confidence among those peoples whose leaders we detest and reprobate, we must hold out to them the sure prospect of a new and better order in which those ideals will be fully respected. To establish this confidence, the Pope demands that *already* there be set up a juridical order for the benefit of non-combatants. This will show, at least, the possibility of a "just and honorable peace" once the war is over.

THE Pope, therefore, absolutely will not tolerate that we yield ourselves to sentiments of terror and despair, any more than he will tolerate the devastating cynicism of the ideologists. The more the conflict is extended, says the Pope, the more necessary it is to set up a juridical order based "on the rights of men and the demands of humanity and equality," though for the present this can extend only to the inhabitants of occupied territories. In a few clear words he outlines the elements of such an order: civic rights, such as the respect for the life, honor and property of the citizen, respect for the family and its rights; and religious rights: the freedom of the Church and her education. The particular principles involved in Clarence Streit's scheme of a democratic federal union may be sharply disputed, as may the principles of many other such schemes, in prospect and retrospect. But the one basic principle stands firm: that as long as our words remain unfettered, as long as the breath of freedom remains in us, we must not cease to plan and work, at whatever cost to pride and comfort and national greed, for a world governed by a juridic order wherein all peoples will find their place and in which, following the Pope's words, the "noble majesty of justice" will prevail. The best way to make justice prevail is to believe that it *can* prevail.

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QUERIES as to what the President has in mind in asking authority of Congress to summon the National Guard of the United States may be partly answered by recalling the important difference between entrance of the National Guard into service by "call" and entrance of the same by "order." This difference is explained in Army Regulations 130-10, of March 27, 1940. Under a "call," the President brings all or a part of the National Guard, as part of the militia of the United States, into the service of the United States. This may obtain in all circumstances in which Congress has not declared a national emergency but in which the President deems it necessary to use troops in excess of the Regular Army. No other official act is needed for this. An "order," however, brings the National Guard into the active military service of the United States. Congress "has reserved to itself the right to determine when an emergency is such as to warrant the order of any or all units and members of the National Guard of the United States into the active military service of the United States." The President may issue such an order only "for a purpose requiring the use of troops in excess of those of the Regular Army." No further official act is then needed. This appears to indicate, therefore, that the President now believes in the existence of an emergency in which the National

Guard units will be used for any task or expedition for which, as a supplement to the Regular Army, they may be found available.

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COUNTING Columnists of the fifth variety has become America's number one indoor and outdoor sport. So inclusive are the lists compiled to date that it might be much simpler to count the non-Columnists. Earl Browder, presidential nominee of the Communist Party, to give him his oft-repeated title, numbers among the Fifth Columnists Martin Dies, the Roosevelt Administration, the Republican party, and all the industrial and bourgeois element of the country. Briefly, every man who is not a Communist is a Columnist. Dorothy Thompson has made out a tidy list of her own which includes all Nazi Bunders, all Communists, and—note well—all Americans of Irish extraction who do not love England. It is only a short step, and many have already taken it, to include among the list of dangerous suspects all German-Americans, no matter how thoroughly they detest Hitler, and all Italian-Americans who still cherish a love for the land of their ancestors. Lindbergh has become a Fifth Columnist by merely suggesting that it would not be a very simple thing for Hitler to invade the United States. Thousands, millions of others have become Fifth Columnists by continuing to maintain that the United States should stay out of this war, by talking imprudently and praying foolishly for peace. Others have become Fifth Columnists by refusing to subscribe to the prevailing theory that the United States has existed and flourished all these years only through the goodwill and friendly tolerance of the British navy. To reach a final definition, a Fifth Columnist is anyone who does not agree with the opinion currently expressed by any given speaker or writer. And that makes the United States one hundred per cent Fifth Column. Hail Columnia!

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INTERESTING to note is this year's selection of religious books, chosen by the Committee, Religious Books Section, of the American Library Association. On the list of fifty religious books recommended by the A.L.A. to libraries as outstanding from the viewpoint of scholarly content and readableness, eleven were either written by Catholic authors or treated of Catholic topics. This marks a notable advance in the number of Catholic books on the honor roll. Previously, one or other has been recognized, but as far as we recall, never more than three have been selected in a single year. We are not to infer, thereby, that our Catholic authors are just beginning to arrive. On the contrary, hundreds of books, worthy of this honor, have failed to be recognized in former years. Neither are we to criticize the Committee for any oversight in the past. It is more than possible that many notable Catholic books never reached their attention. As no appropriation by the A.L.A. is made for the purchase of books, the Committee on Religious Books is obliged to depend upon the generosity of

publishers for the five necessary copies that must be distributed to the Selection Committee. However, this year's choice of eleven Catholic books has, in our opinion, this significance: that the wealth of Catholic literature is beginning to force attention on the serious-minded reading public.

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THE policy followed by this Review has been definitely on the side of neutrality, even though we have maintained time and again that the Nazi regime is a menace to the world. We have repeatedly asserted our belief in Washington's parting words as the only sane foreign policy: friendly relations with all nations, foreign entanglements with none. Our country has no quarrel with any people or any race. We believe emphatically in a strong home defense capable of protecting our rights at home and abroad. We have the utmost confidence in our mechanical genius to produce quickly, if necessary, the materiel for an adequate home defense, and in view of the present world situation the time is ripe to show aggressors that we are alert. Of late, we had heard much of the necessity of gearing industry to the speed of our defense needs. But we are overlooking or minimizing the fact that machines need competent mechanics, who cannot begin to acquire efficiency under a year's intensive drilling. Now is the time to begin that training.

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THE addresses heard on Young Citizens' Day in New York by the first-time voters were splendid and eminently sane. They were of a nature to ease the rampant hysteria of war and an election year. Former Governor Alfred E. Smith clearly enunciated the function of government in any rightly constituted state when he said: "The heads of our Government, the Senators, the members of the House of Representatives, the Judges, everyone of them are not rulers—they are our servants. And if we do not use intelligence in our selection we should not expect much." Senator Holt, of West Virginia, was not off the mark in diagnosing the present challenge to the youthful voters. "Even the great challenge of 1861-1865 does not compare with the challenge America faces today, a challenge of failing to solve our own problems here and the danger of involving ourselves in war to solve other people's problems abroad. Either or both will be fatal to democracy as we know it." Mayor LaGuardia appropriately warned that there could be no place for divided allegiance in our generous form of Government. "This allegiance to our country that confers so many privileges can be divided," he said, "with no other country, with no potentate. . . . It is so sacred that it can only be shared with God Almighty." If the sharing with God Almighty, however inappropriate the expression, is understood as embracing God's Revelation, His Church, its Divine constitution, there is no cavil. If it is merely an airy, empty oratorical outburst, Christians who are Catholics will make the necessary emendations.

DOUBLE-ANTI CONTEST ENDS IN DOUBLE FIRST-PRIZE AWARD

Flagrant instances are cited of Anti-Americanism

JOHN A. TOOMEY, S.J.

THE Double-Anti Contest, announced in March, offered prizes for the most flagrant instances of anti-Americanism or anti-religion, or both, in the schools, colleges and universities of the United States and possessions. The response from all sections of the United States and from as far off as Hawaii was impressive, too impressive, indeed, to suit the judges. These harassed individuals had to nose-dive for days into towering waves of Double-Anti to catch the prize-winning instances. Dive after dive seemed only to confuse them. At length, however, there came the last dive; when the judges' heads appeared above the surface this time, close observers noticed the winning instances clutched in the judges' teeth.

The Double-Anti ended in a double first prize. So photo-finish was the ending, the judges could not discern which of two entries won first place. They decided both had won, that there must be two first prizes. Winners of first place in the Double-Anti are: Augustin G. Rudd, Garden City, N. Y., and E. H. West, member of the school board of Hawthorth, N. J.

Their contributions consist of comprehensive studies of the textbooks written by Professor Harold Rugg, of Teachers College, Columbia University. These textbooks, which are now being used in the public school systems of more than 4,000 communities, are branded as anti-American by the two winning contestants. In passing, it may be said that a number of the entries dealt with the textbooks written by Rugg and other associates of the Dewey group at Teachers College, Columbia University.

The contributions of Prize-winners Rudd and West, if printed in full, would take up this whole issue of AMERICA. Only a condensed form of the two treatises can thus be given. Boiled down, they come to this. The great growth of radical thinking among youth groups is caused, to a large extent, by the character of the textbooks which have been introduced during the last decade into our public schools. Parents have, on the whole, been too much engrossed in other matters to keep a close watch on the doctrine being fed to their offspring. The authors of these textbooks are "progressive" educators, frequently referred to as the "Frontier

Thinkers." The textbooks are indoctrinating public school children with Marxian ideas.

Of these books, the ones most widely used are those of Professor Rugg. They comprise an omnibus "Social Science" course, practically supplanting the specific study of history, geography and civics. There are fourteen Rugg textbooks, eight for elementary grades and six for junior high school; fourteen work-books of directed study in which questions are posed for the children to answer; fourteen teachers' guide books, in which the teacher is given the required answers to the posed questions and instructed how to interpret material in the textbooks. These latter the children may not take home, and thus even those few parents who vigilantly inspect their children's books do not see the answers expected of the children or the interpretation of the textbook matter.

Why put to little children, for example, this question: "Is the United States a land of opportunity for all our people? Why?" In the book which the children do not take home, the teacher is told the required answer: "The United States is not a land of opportunity for all our people." A teacher's guide-book, to give another example, says: "Of the 315 pupils, 88 per cent said the following statement was true: 'My country is unquestionably the best country in the world.' Now the attitude thus expressed is one that we decidedly do not want to develop in our classes."

The net effect of Professor Rugg's textbooks is, says prize-winner Rudd, "to undermine the faith of children in the American way of life. . . . The constantly recurring theme is to sell the child the collectivist theory of society. . . . In the latter part of his book, *Great Technology*, written in 1933, Rugg explains how he and his Left-wing colleagues plan to bring about this 'new society.' They are to use our educational systems to 'change the climate of opinion' of Americans so they will discard their traditional institutions and embrace this collectivist form of society. In short, it is to be a revolution by education. The Rugg system has contrived to undermine our American institutions and disparage the leaders who conceived them. Books are prepared for every grade up to the ninth, books which exercise the greatest influence over the immature

minds of our children. The system is largely designed to develop attitudes favorable to the eventual acceptance of the author's 'new social order' based on the principles of Marxian socialism."

Says prize-winner West: "We indict the Rugg books as un-American. His philosophy is opposed to the American way of life and is, at its best, radical collectivism. Rugg constantly strives to paint a picture of this country in such a light that children will be dissatisfied and thus prepared for the great social change that he advocates. The natural enthusiasm of our children for their country is curbed. There is created in our youth a spirit of dissatisfaction with the entire social, economical and political doctrines of our country."

Professor Rugg's belittling of the Fathers of the Republic and the Constitution is discussed by Messrs. Rudd and West. In *Great Technology*, key to his textbook series, Rugg asserts the reason there was not a "fairly decent standard of living" in the development of the West, and why there is not now, can be "traced primarily to the theory and practice of Government set up by our fathers." In a teacher's guide, Rugg gives a tip to the teachers: "Treat the War for Independence essentially as an economic struggle between the ruling classes of England and the Colonies." Referring to the framers of the Constitution, and insinuating they were merely protecting business interests, he says: "Many of them had already speculated in land and in securities of the State Governments and of the Continental Congress."

If other leaders had been at the Constitutional Convention, Rugg says: "They would have advocated a written constitution which would permit changes to be made more easily and which would be more directly a Government of the people. The Convention, however, consisted of a very small, self-selected group of well-to-do educated 'upper class' Americans, many of whom were exceedingly conservative. This was the group that made the written Constitution of the United States." Continues Professor Rugg: "Furthermore, show that no more than three per cent of all the inhabitants of the United States actually voted on the ratification of the new constitution. Emphasize that thus only the small property class was represented in this conservative government."

Prize-winner West quotes Professor Rugg as saying of the members of the Constitutional Convention: "Each also desired to protect his own personal economic interest and the economic interests of his social class. . . . Confront the pupils with an important question: Did this ruling class administer the Government in the interests of all the people or chiefly in their own interests?"

These, declares contestant Rudd, "are typical of hundreds of instances in which our American way of life is subtly undermined, disparaged, smeared or openly attacked in the various works of the Rugg system." He asks is it any wonder that "children using Rugg's books have such scant respect for our American institutions and the patriots who made them possible."

Asserting that the school children "in their im-

maturity and naivete have no defense" against the un-American indoctrination of the Rugg textbooks, contestant West inquires: "Why raise our flag outside the school if we permit a Frontier Thinker within the school to destroy our children's faith in and attachment for that flag and all the sacrifices and attainments that our flag represents? . . . We allow no religious propaganda, no political propaganda in our schools, why should we allow anti-American propaganda in them? . . . Instead of presenting our country's background in a way to inculcate love of country and loyalty to it, the Rugg books disparage our achievements, discourage our loyalty."

States Prize-winner Rudd: "It is barely seven years since Rugg outlined in *Great Technology* his plan to capture the schools. Yet he has enjoyed an amazing, an alarming success, backed by the radicals and 'progressive' educators in Teachers College. Teachers came from far and wide to Teachers College and finding this Social Science course highly indorsed in 'progressive' educational circles, they carried it home to every State in the Union."

An instance of anti-religion in the schools and universities captured second prize. This second prize goes to Mrs. Hilda Marlin, Washington, D. C., who contributes a discussion of the tremendous impulse given to anti-religion in schools, colleges and universities by the writings of Professor John Dewey. Under Professor Dewey's inspiration, a group of educators united themselves in the John Dewey Society, their activities centering around Teachers College, Columbia University. The writings of Professor Dewey and his associates are implicitly anti-religious and are a major influence in the spreading of atheism throughout the American educational system. The general tenets drawn from the philosophy of the Dewey school are: God as a Being does not exist; there is no such thing as religion in any sense of relation to God; there is no permanent moral law built on fixed principles; there are no absolute moral standards; there is no abiding truth; truths change in experience and can become false.

Says Mrs. Marlin: "I am a mother of small children and do not come into contact with the public schools, yet your Double-Anti Contest interested me so much that I procured some books by John Dewey, who has, I know, influenced education in this country enormously. I was especially interested in his attitude toward religion." Dewey regrets that religion is based on the supernatural, and intimates that this makes it impossible for "cultivated men and women," Mrs. Marlin states, adding her suspicion that Dewey's chief grievance against religion is that it has God in it.

After perusing the Dewey books, she comments: "What is the matter with religion is God. He is the encumbrance we must get rid of. . . . I am astonished at the respect that has been shown to Mr. Dewey's philosophy. I am only a plain, common-sense person, but even I see that you cannot talk of goodness for which you need no guarantees or external criterion. There must be an Absolute Good to inform us as to the goodness of temporal good. . . . A religion without God is like love with-

out a loved one. . . . I see in this philosophy the explanation for the amiable, woolly-headed people one meets so often now-a-days, who are so eager to support whatever seems to bring material improvement, so eager to believe every new-fangled theory some scientist spouts forth. . . . And that is the bright side of the picture—our juvenile courts can show the other. . . . We may be breeding little traitors by taking away from our children all belief except in material progress, all responsibility to God, all knowledge of virtue. Why should anyone give up personal comfort for a great cause when personal comfort is the Great Cause?"

To her diagnosis of the Dewey anti-God influence in the schools, Mrs. Marlin adds that his teachings would destroy the very basis of the Republic. Dewey's denial of a Creator, she asserts, strikes at the very foundation of the Declaration of Independence, which predicates that man possesses inalienable rights solely because he is endowed with such rights by the Creator.

Remaining prize winners and contributions will be discussed in a succeeding article.

SO, YOU'RE GOING TO TAKE A SUMMER HOUSE?

RAYMOND A. GRADY

"I SEE you're reading travel folders, Mister. Now this traveling may be all right if a guy likes it, or if he ain't never been no place. But take my own case. I been north to Newburgh, South to Atlantic City, East to Bridgeport and West to Allentown, Pa., and little h-o-m-e is good enough for yours truly, any time.

"My missus, she wants to be on the go all the time. Every year about this time, she tells me I ought to take a cottage for the summer. Did you ever spend summer at one of those cottages? Never did, hey? Well, Mister, you just can't appreciate your own home. Maybe you rent? You do, hey? Well, I own my place. It's a nice little six-room affair with these new asbestos shingles on it, and cool! Say, it's as cool in the summer as any place could be. We got a big sleeping porch, screened in, too, and a nice lawn where we can play croquet. You'd think anybody with sense would want to enjoy that place, wouldn't you?

"But these women! Maybe you know how they are? No? Never took the dive, hey? Well, I tell you, Mister, a woman is a person who, when you've got them all satisfied, they are dissatisfied right off. They want to change the furniture around, and move to some other house, and go to cottages for the summer. They don't seem to know their own minds, most of 'em.

"When we was first married, I went to one of these cottages for the summer, and believe me, I won't get hooked again. In the first place, they got no good roads to them. I guess one of these beauty experts built the roads, because they're all waves. Waves, that's pretty good, hey? I don't mean just crooked sideways, either, Mister, but up and down. Why it took more out of the old bus just going there and coming back than Henry ever put into it. I had to buy a new car when we did get home. I figure it cost me around \$1,000 for a couple months. Yessir, one thousand bucks!

"The beds was just bunks like, filled with excelsior or something, and it kept sticking in me, and tickling me so I couldn't sleep. And things run around on the roof at night, and the birds started hollering around three in the morning so a guy couldn't get no sleep, even if he had a decent bed to sleep on. We got these foam rubber mattresses at home. Ever sleep on one of them? No? Boy, there's a mattress.

"The mosquitos was pretty fierce, too. Maybe you been to Jersey? Well, they *think* they got mosquitos. But they don't know nothing. And suppose we wanted water to drink. Mister, we had to walk half a mile and pump it out of a pump, and it was warm. Now we got an electric refrigerator at home keeps the water just as cold!

"The lake? Huh, don't make me laugh. Why it had what they called a beach, but it was sandy just to the edge of the water. From there on it was mud, filled with broken bottles and old cans. Nothing like Coney, believe me. We can take a bus right from my front door and be in Coney in twenty minutes, and we don't get our feet cut up on bottles, neither, when we get there.

"What makes me holler is we could have stayed home and been comfortable, without no mosquitos nor no walking a mile for a chance to pump some water that ain't even been properly chilled. Like we want to cook something, mommer can put it in the oven and turn a switch and when she gets back from her facial, it is all done. And you won't find no radios in them cottages. No, Mister, they don't have 'em. When I come home at night, now, I can put on some slippers and sit down in a good comfortable morris chair—none of them rustic things that give you a backache—and turn in Europe, Irop, Orop or Stirrup and listen while I smoke and read. And if I want a bath, I got a bathroom, see? Did you ever hear of a bathroom in one of those cottages? I guess you didn't!

"You take my advice, Doc, and don't go for one of those cottages. The Riviera? You say you're going to the Riviera? Don't believe I been there. Where is it? Oh, France, FRANCE! So, this country ain't good enough for you to spend your money in, hey? Well, all as I can say is the sooner you go back to France the better off we'll be here. You earn a living here, don't you? Well, you ought to be glad of a chance to spend your dough in a man's country. Go on back to France. And I hope some Heinie drops a load of bombs on you, too. A good thing if they do blow you up. Some of you guys don't appreciate liberty."

FLAG SALUTE vs. OREGON CASE

PAUL L. BLAKELY, S.J.

WHEN, on June 1, 1925, the Supreme Court of the United States affirmed "the right of parents and guardians to direct the upbringing and education of children under their control," and declared unconstitutional the Oregon statute which destroyed that right, most of us felt that the battle for freedom in education was ended. It had been a hard battle, carefully planned against private schools in half-a-dozen States, and energetically waged. After the decision of June 1, it would be impossible, we thought, to undertake a similar campaign. The rights of parents and of schools were secure.

That judgment was premature. In a decision handed down almost exactly fifteen years later (June 3, 1940), Mr. Justice Frankfurter has announced: *"The court room is not the arena for debating issues of educational policy."*

Had that been the mind of the Court in the October term of 1924, when the Oregon case was argued, today there would not be a single private school in Oregon. The educational policy of that State obliged all children between eight and fifteen years of age to attend the local public school. Fortunately, the mind of the Court in 1925 differed from the opinion given for the Court in 1940 by Mr. Justice Frankfurter. But if, hereafter, "the court room is not the arena for debating issues of educational policy," then the several States may invade the right of parents to direct the education of their children, a right which in 1925 the Court held "guaranteed by the Constitution," and parents will remain wholly without redress.

The case recently before the Court arose from a regulation enacted by the town of Minersville in Pennsylvania, requiring all children in the public schools to salute the flag. This gesture is customary in practically all American schools, public and private, and when its meaning is properly explained to the children, is of some value in the teaching of patriotism. When, however, it is allowed to become a mere form, or when, in a school which exacts it, teachers are freely permitted to express opinions which are directly at variance with American constitutional ideals, it can become a cover for malice. No one can outdo the Communist in his profession of "loyalty to the flag." In Minersville, however, the practice was complicated by the presence of children whose parents were members of a religious group styled "Jehovah's Witnesses" and according to the tenets of this group a salute to the flag is prohibited as a kind of idolatry.

The parents of two of these children, Lillian and William Gobitis, protested that to compel these youngsters to salute the flag was a violation of their religious freedom, protected by the Constitu-

tion of Pennsylvania and the Federal Constitution. The State courts, together with the Federal District Court and the Court of Appeals, admitted the contention. But on June 3, 1940, the Supreme Court of the United States held that the Pennsylvania authorities were within their rights in compelling the salute under penalty.

Now it may not be assumed that these parents were acting in bad faith. As a matter of fact, that assumption is not made by the Supreme Court. Their consciences were ill-instructed, as most of us will agree, but to them the flag salute was sinful, and an act, therefore, which they could not in conscience perform. It is interesting, but by no means convincing, to observe how Mr. Justice Frankfurter, after several eloquent paragraphs on religious freedom, solves the problem.

He begins by assuming, what no one will deny, that the flag salute is an allowable portion of a school program "for those who do not invoke conscientious scruples." But if children with conscientious scruples were permitted to omit the salute, he argues, "such an exemption might introduce elements of difficulty into the school discipline [and] might cast doubts in the minds of the other children which would themselves weaken the effect of the exercise" in teaching patriotism. It follows, therefore, as I read the Court's decision, that to bolster up a school exercise, which, while "allowable" and even useful, is certainly not essential in the teaching of patriotism, one of the most precious rights under the Federal and our State Constitutions, can be, and must be, destroyed.

I am at a loss to understand how this conclusion can be accepted by Americans as a legitimate interpretation of the Constitution. The Court balances a non-essential school exercise against the fundamental constitutional right of religious freedom, and decides against the right (and duty) of every man to worship Almighty God according to the dictates of his conscience.

Certainly I should not accept that ruling for myself, were any ordinance infringing upon my religious liberty to be enacted. During the dark days of Prohibition I not infrequently violated both the Volstead Act, and the prohibition laws of several of the States, by transporting wine which I later used in the Holy Sacrifice. I further violated, and blithely, that alleged law by carrying wines and spiritous liquors (obtained from my friend, that good and zealous priest, the late Rev. John A. Lane, of New York) to sick persons whose poverty prevented them from purchasing mixtures ordered by physicians.

I take the Witnesses to be a grievously misguided

people, but they must act according to their consciences, assuming, as I must, that these are honest if darkened consciences. Hence, I hope that they will protest this flag ordinance wherever they find it. For as Mr. Justice Stone wrote in his minority (of one) opinion:

This law is unique in the history of Anglo-American legislation. It does more than suppress freedom of speech, and more than prohibit the free exercise of religion, which are forbidden by the First Amendment, and are violations of the liberty guaranteed by the Fourteenth Amendment. History teaches us that there have been but few infringements on personal liberty by the state which have not been justified, as they are here, in the name of righteousness and the public good, and few which have not been directed, as they are here, at helpless political minorities.

Mr. Justice Frankfurter is particularly unhappy in his attempt to show that the violation of a flag-salute order undermines principles on which our liberty rests. For it must be admitted that the proper teaching of respect for the law, of the duties of citizenship, in a word, of patriotism, is not essentially connected with the flag salute. Patriotism was taught fairly well long before the practice was introduced in the schools, and can still be taught without it. If, instead of stressing "devotion to the flag," which in some extreme forms that I have seen, suggests an unpleasant form of fetichism, we emphasize obedience to all legitimate authority, and (if we must have a "devotion") inculcate devotion to the Constitution, we shall teach patriotism exceedingly well.

In any case, the connection between violation of the flag-salute order and the necessary protection of our liberties is ridiculously remote. These liberties are best protected when our schools and homes teach the duties of good citizenship through courses in religion and morality, in history and in civics, and by the good example of parents and teachers.

But there can be no doubt of the sweeping character of the Court's turn to the left. Mr. Justice Frankfurter writes:

The precise issue then for us to decide is whether the legislatures of the various States, and the authorities in a thousand (*sic*) counties and school districts of this country are barred from determining the appropriateness of various means to evoke that unifying sentiment without which there can ultimately be no liberties, civil or religious.

The Court holds that the legislatures are not "barred." They may act, even when the act destroys such constitutional rights as religious freedom and the right of parents to control the education of their children. In approving that position, the Court rejects the principle which, in the decision in the Oregon case, saved our schools.

Lillian and William Gobitis are inconsiderable persons. But their case is the case of every man who holds that freedom in education and religion are our most precious rights.

Yet "the court room is not the arena for debating issues of educational policy," writes Mr. Justice Frankfurter. If that be true, where is our protection when the next campaign to close our schools through the Oregon method begins?

MEXICO STALLS ON JUST OIL SETTLEMENT

EDWARD B. LYMAN



(Continued from last week)

THE past history of Mexico's expropriation of the oil companies' properties is important to keep the record straight. But what has already happened is, after all, water over the dam. The average American, being intensely practical by nature, will want to know what is to be done next.

With a cleverness and ingenuity worthy of far better purposes, the Mexican Government has been doing such effective stalling that it has been difficult to make any progress at all toward a real settlement of the issue.

And what is the issue? It is not how much Mexico should pay or in what manner she should pay it. First, because legal expropriations are supposed to be on a C.O.D. basis. You do not, in effect, go to the automobile dealer and say: "This \$1,000 car is worth about \$100 to me. I'll give you a little money now and then when I feel flush and some day maybe you'll get the \$100—but meantime, I'll take the car anyway."

Secondly, compensation is not the issue because—and we shall get to this in just a minute—Mexico not only has not the capacity to make any adequate payment for the confiscated properties but probably has not even any intention of so doing.

The real issue today between the United States and Mexico is simply this: Whether Mexico or any other nation can take with impunity the legally acquired properties of American citizens without warning, justification or effective compensation.

For the past two years, the newspapers and the United States State Department's mailbag have been filled with promises by the Cárdenas administration that it has every intention of paying for the properties confiscated. Let us skip for the moment the fact that the time for making payment was when the properties were expropriated. Could Mexico make adequate payment even if she wanted to?

Well, the country's past record as a debtor does not offer much encouragement. It is hopelessly default on practically all its foreign debt, including some half billion dollars in bonded indebtedness and accrued interest, and another half billion dollars in railway bonds and interest and for agricultural seizures, not to mention large sums under the heading of general claims, both foreign and domestic.

So it is hardly likely that Mexico could make any substantial payment even if she wanted to on the hundreds of millions involved in the oil properties, or that prior creditors would stand aside politely if she could.

There remains one other possibility, the rather naive suggestion that the companies be paid out of

oil produced from their own properties. This is something like stealing a man's farm and then offering to pay him out of the grain stored in his own barn. Moreover, from an ethical standpoint, it would amount to an endorsement of the principle that property which has been seized may be paid for in full by returning only a part, and would mean that the companies would actually be contributing to their own spoliation.

Since all these facts are well known in Mexico, the sincerity of the Cárdenas administration's repeated promises to pay must be viewed with considerable skepticism. As a matter of fact, while waving these promises in one hand, Mexico has systematically set about with the other to whittle the 400-odd million dollars value of the oil properties down to absolute zero.

The first and most important step was a decision by the politically controlled Supreme Court which, without batting an eye, reversed five previous decisions of the same court and two solemn agreements between Mexico and the United States. It declared that all minerals in the subsoil were the property of the nation, whether acquired prior to the 1917 Constitution or not.

This was an ingenious and daring scheme. If unchallenged, it would transfer at the stroke of a pen the most valuable part of the confiscated properties (the oil in the ground) from those who had discovered and developed them at great expense, to the Mexican Government. If conceded by the United States, it would reduce the issue at stake to a mere quibbling over surface lands and equipment.

To reduce the claim still further, the Government conveniently discovered large sums which the companies were alleged to owe for taxes, plus other sums asserted to be owed to workers under a collective labor contract which, incidentally, had been annulled by the Mexican Labor Board.

To complete the picture it was suggested by Finance Minister Suarez that other alleged claims of labor groups and private individuals against the companies be assigned to the Government. The effect of all this ingenious calculation would be to leave the companies actually owing money to the Mexican Government for the privilege of having had their properties confiscated.

With these facts in mind, it is not difficult to understand why Mexico was anxious to reach some sort of a private settlement on one of the smaller oil claims as a proof to the world that she was actually able to make effective compensation—even if the money had to come from sale of oil taken from the other confiscated properties.

To some, this will seem like the smart thing to do, like making the best of a bad bargain. But to others it will appear unfortunate that the efforts of Secretary Hull to persuade the Mexican Government to abandon a policy which has worked grave injustice to Americans in Mexico and which is of fundamental importance in our relations with other countries, should thus be undermined by one group.

Secretary Hull has proposed arbitration; Mexico has blandly rejected it. Does this mean a stalemate? Is there no solution?

I do not believe so. I think the question will eventually be arbitrated because we cannot afford to leave it unsettled, and arbitration is reasonable and fair to both sides. And because, moreover, a very large section of intelligent, if less articulate, public opinion in Mexico has expressed itself in favor of arbitration.

Nor have the oil companies themselves been blind to realities. They felt that return of the properties was the only just solution, yet they recognized the political difficulties of such a step. Consequently, they were willing to waive a part of their legal rights to effect a compromise.

So last year, following the wishes of the State Department to pursue private negotiations as far as possible, they proposed a practical basis for a settlement. Briefly, it involved a long term contract whereby the companies would operate the properties under appropriate guarantees, with a fixed schedule of rates for taxes and other payments, safeguards for the rights of labor and so on. Upon expiration of the contract the properties would be turned over free and clear to the Mexican Government.

It is not widely known but these general objectives were definitely accepted by President Cárdenas and Ambassador Castillo Nájera as a basis for discussion, and negotiations continued until last summer when the Mexican President suddenly torpedoed the program in a violent public tirade, and the conferences came to an abrupt end.

The Mexican President's excuse for rejecting arbitration is that this is a "domestic problem." Aside from the fact that it directly concerns one million American shareholders, to say nothing of the British and Dutch, it is not a domestic problem in any sense of the word.

"The seizure . . . of property," to quote United States Secretary of State Lansing, in 1918, "at the mere will of the sovereign and without due legal process . . . has always been regarded as a denial of justice and as affording a basis, internationally, of interposition."

The "oil grab" has done much more than to strain friendly relations between the two countries at a critical time in world affairs. It has created a situation which, by undermining respect for laws, contracts and solemn agreements between nations, gives encouragement to radical elements in other countries and threatens the security of American property everywhere.

For business rests on the faithful observance of agreements made in good faith. The Mexican issue reaches down into Main Street, to everyone with a little savings, a share of stock, a bit of property of any kind.

By every device, the Cárdenas administration has sought to put off the necessity for facing the question, hoping it would be forgotten in the turmoil of the European war. For the sake of maintaining the sanctity of pledged agreements and the spirit of mutual trust now lost in the flames of Europe, but which we are struggling to preserve in our own sphere of living, we cannot afford to forget it.

OUR SHRINKING BIRTH-RATE MENACES OLD-AGE SECURITY

Shift in age levels upsets our economic structure

J. H. O'HARA

OUR various old-age pension plans are an illustration of our native nobility of character. It may not be clear, however, to many of us that we are setting out on a journey to what may be described as the ultimate in filial affection, namely, the extreme self-denial that will result from our cooperation with the plans of those More Enlightened Thinkers, the "birth-spacers." These latter, pursing the lip and uttering ponderous syllables, lay the cornerstone of a remodeled America, the vast Home for the Aged.

Not fully informed as to the nature and purpose of this rebuilding (nor are they), we yet marvel at the workmanlike sweep of the trowel, the ready tongue, and the mighty lung; and many are only too ready to lend a hand in the building of this modern Temple to the Glory of Man. If birth-control is to improve our economic situation, then war, famine and pestilence are blessings, and good crops are a curse.

Set the productive years of human life at the ages of 20 to 64. It is quite true that those over 64 and those under 20 are often useful members of society, and that many dependents are in the middle group. But for the purpose of comparison, these groupings suffice.

Taking, then, the age basis of 20 to 64 in 1890, each group of 50 producers supported 50 non-producers: 46 children and 4 aged persons. In 1900, 50 persons supported 47: 43 young, 4 old. In 1910, 50 persons supported 43.1: 39.1 coming on, still 4 making exit. In 1920, the 50 supported 41.5: 37.2 snail-like to school, 4.3 lean and slippered. Then, in 1930, the 50 producers supported 39.7: 34.8 youngsters, 4.9 ancients. In 1935, from the estimates of the Census Bureau, the figures have become 31.9 and 5.1.

Since 1930, the birth-rate has fallen around 14 per cent: so it seems reasonable to suppose that the long-suffering 50 now maintain only 34.4: 28.9 legal infants, 5.5 potential Townsend Associates. That in 1940 and in 1943, the proportions may be estimated at 27.7 and 5.7, and at 26.3 and 6.25, respectively.

It will be seen that, until now, the numerical burden of dependency has been decreasing; but it seems likely that we have touched bottom, and that

the costs are beginning to rise. In passing, it is interesting to note that if we deduct the number of present unemployed from the producers, aged 20-64, and add that total to the aggregate of dependents by reason of age, we are back to the 50-50 proportion of 1890. (78,000,000 producers minus 12,000,000 unemployed equal 66,000,000. 54,000,000 dependents plus 12,000,000 unemployed equal 66,000,000. 66:66 = 50:50.)

In the absence of statistics it seems reasonable to assume, from our common experience, that those who are creeping toward the grave cost more per person to maintain, than do those who are progressing toward the producing age.

Some of the aged are in hospitals, almshouses and insane asylums; then, there are the recipients of old-age pensions. The remainder are independent, that is living on invested funds, and these are the most costly of all. For their support is no less a tax on the annual output of goods; the money is not needed for production, and is disbursed in more liberal amounts than in the case of the dependent. A child can be decently supported for \$20 per month or less; and at 16 or 17 begin to make a return on the investment. The aged person may require two or three times as much, and at the end we have the cost of his burial.

All this sounds brutal. In practice, we all like to keep our old people with us as long as possible. But unless we who are in our sixth decade begin soon to call a halt to the activities of Mother Sanger and her conjure-women, we are liable to find ourselves, at the age of 65 or over, unwanted (we are a large group, and still pretty healthy) and raising our feeble cackle in protest against the growing number of believers in the cult of euthanasia.

It is unnecessary to borrow trouble from the future. We already have enough of it in the shape of unemployment. Unemployment is not caused by a general slackening of demand; usually it is the other way about. It is rather the economic dislocations—changes in demand over subdivisions of the field—that cause: first, the direct layoffs; then the rise in prices and curtailment of demand; followed by further unemployment and similar reactions in other lines. The benefits of mass-production cheapness are conditioned on a large sustained demand.

As demand recedes, the indirect fixed charges called "burden" raise the unit cost. Eventually, if demand is greatly lessened, the manufacturer must resort to a series of simpler and costlier operations, the selling price must be increased—and thus demand recedes further, at the same time that the standard of living is lowered.

Since 1920, the age groups in our population have shifted rapidly in their relation one to another. The figures of age are as follows:

Census	0-19	20-64	65 up	Total
1920....	43,042,978	57,589,808	5,081,914	105,714,700
1930....	48,664,485	67,438,288	6,727,827	122,830,600
1935....	46,696,000	73,147,000	7,496,000	127,339,000
1939....	45,750,000	75,700,000	8,750,000	130,200,000

(The figures for 1935 and 1939 were estimated by the writer from birth and death rates, disregarding immigration.)

Thus, while the general population was increasing about 23 per cent, the number of aged grew about 72 per cent, and that of children only about 6.5 per cent. Not only that; since 1930, with a growth in population of little more than 6 per cent, the number of aged has increased by 30 per cent, and there are 6 per cent fewer children.

Incidentally, the number of children is now decreasing by 1 per cent; the number of producers is increasing at the same rate; and the total of aged is growing by 3.5 per cent annually. Here are some other oddities: in 1935 there were already fewer children under 10 than there had been fifteen years before; there are more women 34 years old than there are girls of 9; and more children reached the age of 20 last year than were born.

France has long been held up as the horrible example, when the matter of race suicide was to the fore. Well, it is at least noteworthy that we have achieved in fifteen years—1915 to 1930—what France achieved in seventy-one years, from 1854 to 1925: a decrease in the birth-rate from 25.5 to 18.9.

It begins to appear that the situation merits more than the light-hearted approach of the newspaper editors and the Parenthood Leagues. It is nothing less than a disaster. To a real business man, there is no need to enlarge upon its meaning. He knows that a ten-per-cent diminution in sales may spell a decrease of fifty per cent in profits; that adjusting oneself to a dislocation in one's market is a slow and painful process; and that new markets for the old involve dangerous experiments.

For a century, during the period of our expansion and greatest individual prosperity, the population doubled every twenty-five years; from 1880 to 1905 it increased by 75 per cent. Even up till 1925, with a lower ratio of increase, the age groups were relatively stable. But since 1925, we have, of our own free will, set up what is in effect a barrier to any ordered commercial existence.

There is, for a notable example, our preoccupation with the wheat "surplus." The children, it appears, are the wheat eaters. If we had been eating wheat at the 1900 rate there would have been no surplus in 1932; instead, assuming the crop and the foreign demand as they actually were, we would have had a shortage of 210,000,000 bushels of wheat for export, over the period of five years from

1928 to 1932. The price, of course, would then have enabled John Farmer to conduct his business at a profit. It has been said that modern bakers' bread is of a higher paper, water or gypsum content than was that of 1915; be that as it may, the wheat-grower's problem is only that of half a loaf as against no bread.

As to mass-production processes, the product for which a demand is created by an unhealthy rise in the numbers of an age group cannot take the place of that which is superseded. Conceivably, in this instance a baby-carriage manufacturer might shift to wheel-chairs for aged invalids, and thus maintain volume; but it might be fifteen years before he could count on high production in the latter market. Meanwhile, the price of baby-carriages would rise while that of wheel-chairs remained stable.

The above, of course, presupposes honest price structures. And it is true that besides price-agreements, waste, luxury-buying—made possible largely by birth-control—there is a more or less legitimate reason for some high prices, in the shape of bond interest and capitalization. Office space has been provided that will never be occupied. Factory buildings have been erected that will never house a machine. All sorts of capital expenditures were made after the War, whether out of cash or derived from bond issues, that must be written off as losses; and the bond interest payments must still be met. The investments back of the bonds are nearly worthless, because based on the fiction of an expending market such as existed from 1783 to 1920.

We practised birth-control, we shut out immigration, and our Smart Men went on building for the future. And some of them oppose wage increases and object to their employees' living a normal life and bringing up families.

The private life of the rich man is his own concern. If he craves sterility, let him have it; the effect on the economic picture is negligible. But for selfish reasons, he is ill-advised to allow some Advanced Social Planner to lure him into birth-control propaganda. A noted industrialist—not an offender, be it acknowledged, as regards wages—is credited with the impudent assertion that three children are enough for any family, and that any of his men who may transgress in this particular may look elsewhere for jobs. While one observes in this utterance some lack in that aloofness which was wont to characterize the *haute noblesse*, its effrontery, arrogance and stupidity admirably sustain the old tradition. This man throws down the gage to Mother Nature, no less, and he cares not a whit whether his company sells its products twenty years from now or not.

"Increase and multiply," was the Divine commandment. In our youth, we of the sixth decade had become enlightened. We were not so sure of the religious sanctions. Nowadays, some of us are atheists, or think we are. But atheists or no, we have learned that at least there are immutable laws of nature; that nature has no inferiority complex, and is not, in fact, a socially submissive personality.

CHRONICLE

THE ADMINISTRATION. Under a ruling by Attorney General Jackson, the United States Army will make available to the Allies large supplies of "surplus" World War rifles, field guns, ammunition held by the Army since 1919. The Attorney General stated the transfer would not violate international law. The Army, it was believed, would dispose of the equipment to American manufacturers who can sell it to belligerent Governments. . . . Edward R. Stettinius, Jr., appointed by President Roosevelt to the National Defense Advisory Commission, resigned his \$100,000-a-year position as chairman of the board of the United States Steel Corporation to devote his entire time to the defense work. . . . Charles Edison resigned as Secretary of the Navy to run for the Governorship of New Jersey. . . . The Civilian Aeronautics Authority will give 45,000 student pilots primary training and 9,000 secondary training, Robert H. Hinckley, its chairman, announced. . . . President Roosevelt asked Congress to grant him, before adjourning, the authority to call the National Guard and Army Reserves to active duty "as may be necessary" to safeguard neutrality and national defense. . . . The State Department ordered that "no passport visa, transit certificate or limited entry certificate be granted to an alien whose entry would be contrary to the public safety or to an alien who cannot show reasonable need or legitimate purpose for the entry." Another State Department decree prohibited the landing of alien seamen "whose names are not on a visaed crew list." . . . Secretary Hull told the House Foreign Affairs Committee that the United States would refuse to recognize the transfer of any European possessions in the Western Hemisphere to a non-American nation. . . . The United States Navy initiated procedure whereby the Allies will secure fifty naval planes, by delivering fifty first-line scout bombers back to the Curtiss-Wright factory at Buffalo. The planes will be exchanged for new ones, and re-shipped to Europe. Plans for the delivery of forty additional Navy planes to the Buffalo plant were reported. . . . Because of a "critical international situation," the State Department decreed that after July 1 passports and visas will be required for Canadians, Mexicans, Cubans, and citizens of other nearby lands who desire to enter the United States.

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CONGRESS. The Senate passed the bill, authorizing a 10,000-plane, 16,000-pilot air force for the Navy. . . . Senator Walsh stated in the Senate that the Administration was "making arrangements" for air bases in South America. . . . General Arnold, chief of the air corps, previously informed the House Military Affairs Committee that he has "courtesy use" of certain South American airports

in the event of an emergency. . . . The House adopted the conference report on the Navy Appropriation Bill, approved and increased by the Senate. The measure gives the Navy \$1,500,000,000 during the coming fiscal year. A proposed amendment to this bill, designed to earmark the \$68,000,000 "blank check" appropriation to the President to deal with possible bottlenecks in production, was defeated. . . . The House Ways and Means Subcommittee on Taxation approved a proposal to add 2,050,000 new income taxpayers. The proposal would lower income-tax exemption for single persons to \$800, for married persons to \$2,000. . . . The Senate Foreign Relations Committee and the House Foreign Affairs Committee approved an Administration resolution opposing transfer of European possessions in the Western Hemisphere to non-American countries. . . . Congress completed action on the measure authorizing the Government to assist other American republics in building up their defense forces, sent the bill to the President. . . . The Senate approved the resolution to put into prompt effect the President's third, fourth and fifth reorganization orders. . . . Referring to President Roosevelt's request for power to call out the National Guard, Senator Vandenberg said: "This is shocking to me. It sounds like a request for power to order at least partial mobilization on the strength of Executive authority alone. I submit that if we are that close to emergency, this Congress had better stay in session continuously and exercise its own constitutional authority with respect to mobilization." . . . The House Ways and Means Committee approved an amendment which would increase the statutory debt limit by \$4,000,000,000 instead of \$3,000,000,000 and raise new revenues approximating \$1,000,000,000 instead of \$650,000,000. . . . Authorization of "noncombatant" military training of members of the Civilian Conservation Corps was contained in a rider to the Relief Bill approved by a Senate Appropriation subcommittee. . . . A House-approved bill to increase Navy fighting ships by eleven per cent was passed by the Senate.

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AT HOME. A mass movement of gold from the Allies to the United States was launched. In one day \$286,720,000 reached this country. . . . The International Ladies Garment Workers Union, 250,000 strong, voted to reaffiliate with the American Federation of Labor. . . . The National Governors Conference met in Duluth, Minn., agreed that State Governments should be the bar to any threat of national dictatorship. . . . Richard W. Leche, former Governor of Louisiana, was convicted of using the mails to defraud. . . . The Communist party met in New York, nominated Earl Browder as its can-

didate for President of the United States, James W. Ford as its Vice-Presidential nominee. Their speeches of acceptance were broadcast over national hook-ups. . . . United States exports to Russia during the first seven months of the war increased 81 per cent over the equivalent period in 1938-39. . . . The Federal Communications Commission banned transmission with foreign stations by the nation's 55,000 licensed amateur broadcasters. . . . The Supreme Court ruled that a Pennsylvania school board's decision requiring Jehovah Witnesses to salute the flag did not interfere with the latter's religious freedom.

FRANCE. Premier Paul Reynaud, in a Cabinet shakeup, dropped Edouard Daladier, took over the posts of Foreign Minister and War Minister himself. . . . Waves of German air raiders bombed Paris. The resultant toll was put at 254 dead, 642 injured.

GREAT BRITAIN. Speaking in the House of Commons, Prime Minister Churchill declared: "From the moment when the defenses at Sedan on the Meuse were broken at the end of the second week in May only a rapid retreat to Amiens and the south could have saved the British-French armies who had entered Belgium. . . . This strategic fact was not immediately realized. The French High Command hoped it would be able to close the gap." Referring to the withdrawal of the Allies from Dunkirk, the Premier said: "Over 220 light warships and more than 650 other vessels were engaged. They had to approach this difficult coast under an almost ceaseless hail of bombs and increasing concentration of artillery fire. The navy carried over 335,000 men, French and British, from the jaws of death, back to their native land. . . . We must be very careful not to assign to this deliverance attributes of a victory. Wars are not won by evacuations. . . . Our losses in men exceed 30,000 in killed, wounded and missing." Continuing, Mr. Churchill disclosed: "Our losses in material are enormous. We have perhaps lost one-third of the men we lost in the opening days of the battle on March 21, 1918, but we have lost nearly as many guns—nearly 1,000, and all our transport and all the armored vehicles that were with the army of the north. These losses will impose further delay on the expansion of our military strength." The Prime Minister asserted thankfulness for the rescue of the army "must not blind us to the fact that what happened in France and Belgium is a colossal military disaster. The French Army has been weakened. The whole of the Channel ports are in enemy hands. . . . We shall fight in France and on the seas. . . . We shall defend our island. . . . We shall never surrender, and even if, which I do not for a moment believe, this island or a large part of it were subjugated and starving, then our empire beyond the seas, armed and guarded by the British Fleet, will carry on the struggle until in God's good time the New World, with all its powers and might,

sets forth to the liberation and rescue of the Old." . . . The New Zealand Legislature passed a law endowing the Government with complete powers over all persons and property.

WAR. As the last contingents of the British and French forces were being ferried across the English Channel, Germans pushed over flooded fields, captured Dunkirk, last outpost of the Allies in the Flanders sector, on June 4. The city was a shambles. . . . A continuous line of burning towns flared through northern France. . . . Declared Chancellor Hitler: "Soldiers of the West Front: Dunkirk has fallen. 40,000 Frenchmen and Englishmen have been taken prisoner. An untold amount of material has been captured. Thus the greatest battle in world history has been concluded. The most audacious plan of war history was realized through your unexampled courage." . . . Counting the armies of Holland, Belgium, Herr Hitler told the German people that 1,200,000 of the Reich's armed opponents were taken prisoner. . . . Following his dismissal of fifteen Generals, Generalissimo Weygand labored to fortify his lines across northern France. . . . At dawn, June 5, the German army launched their second major offensive in the West, staging massed attacks from Abbeville to Sedan. . . . In the Abbeville sector, the Nazis advanced seventeen miles to the Bresle River in the vicinity of Eu. . . . Southwest of Laon, German columns reached the north bank of the Aisne River near Soissons. . . . Berlin claimed the destruction of the British battleship *Nelson*. . . . The British cruiser, *Curlew*, was bombed and sunk off Narvik in Norway, London admitted. . . . General Eugene Mittelhauser, of the French Army, succeeded General Maxime Weygand as commander of the Allied armies in the Near East. . . . Germany set up civil rule in Holland, under Dr. Arthur Seyss-Inquart. . . . Through United States Ambassador to Belgium, John Cudahy, King Leopold forwarded a personal letter to President Roosevelt explaining his capitulation. . . . Nazi planes bombed Marseilles, and Lyons. . . . Allied airmen attacked large sections of the Ruhr section of Germany, soared also around Munich and Frankfort. . . . Streams of Belgian refugees began returning to their homes.

INTERNATIONAL. Argentine protested to Berlin over the sinking by a U-boat of the Argentine freighter, *Uruguay*, off the Spanish coast on May 27. . . . Portugal commenced elaborate celebrations commemorating eight centuries of independence. . . . Panama elected Dr. Arnulfo Arias President. His opponent, Dr. Ricardo Alfaro, requested his supporters to shun the elections, charging unfairness. . . . The Italian Government announced indefinite postponement of the Universal Exposition that was to be held in Rome in 1942. . . . Speaking to the Roman Cardinals, the Pope, denying any spirit of partisanship, sent his paternal love to the German and Allied peoples, pleaded for humane treatment of conquered areas and for a just peace.

A LEADER PASSES

IN a cabin on a Virginia plantation a child was born seventy-two years ago, the son of a former Negro slave. His name was Robert Moton. When Dr. Moton died last week, not only his people but all the American people lost a great benefactor. There is a lesson in his life for every young American, a lesson which, unfortunately, the temper of these times, at least as it is reflected by our schools and in current economic theories, persistently ignores. It is simply the old, old lesson, once vividly expressed by Booker Washington in the words: "No one has as yet coasted to the top of a hill."

Success came to Dr. Moton, but it came the hard way. He never tried to coast to the top of a hill. The son and daughter of the owner of the plantation on which he was born were kind to him, the daughter of the house teaching him to read and to write, and the son helping him to prepare to enter Hampton Institute. But the environment of Amelia County, Virginia, as it existed seventy-two years ago, was not favorable to intellectual progress, or even effort. What the war had left undestroyed was rapidly decaying under the military dictatorship which a vengeful Congress had established over President Johnson's protest. Struggling to obtain the bare necessities of life, men lived on in hope that one day the right to govern themselves would again be held by them. For schools, hospitals, homes for the afflicted, or for the peculiar needs of the newly emancipated Negroes, little was planned, and less was done, and Negroes and whites struggled on under a common burden.

But young Moton was not discouraged. Nor was his ambition thwarted when, on applying at Hampton Institute, he failed to pass the entrance examinations. He asked and obtained permission to work in the Institute's saw-mill, and to make up his deficiencies by attending night school. One year later he was admitted to Hampton, and there he remained as pupil, teacher and Commandant for more than a quarter of a century. At Hampton he taught the wisdom of Booker Washington: "We shall prosper in proportion as we learn to glorify and dignify labor, and put brains and skill into the common occupations of life." With Washington, too, he did much to destroy ill-feeling between the black and white races. "There is room enough and opportunity enough for both white and black to work together harmoniously, each living his life unhampered by any untoward act or attitude of the other." Calm, unostentatious, bearing, for the sake of his people, slights and insults often put upon him by ignorant whites, Dr. Moton grew steadily in usefulness and in the esteem of his associates in the never-ending battle for the recognition of human rights.

Both at Hampton and later as successor of Booker Washington at Tuskegee, Dr. Moton never forgot, or allowed his students to forget, the necessity of religion in life. The country owes him a debt which it can pay only by aiding those who are now carrying on his work.

EDITOR

TWO LATE

THE Federal Civil Service Commission has announced that henceforth it will decline to certify members of any Nazi or Communist organization. This decision should have been made seven years ago, but we receive it with thanks, and hope that the Commission will enforce it. It now remains for the authorities to expel Nazis and Communists from the Federal bureaus and agencies in which they have established anti-American cells. Congressman Dies tried to do this, and submitted a list of Communists on the payroll. His effort was characterized by the President as "shameless."

KEEP THE HOME

NO American can object to the discussion by Congress of an adequate defense program. For it is not enough to agree in demanding "adequate defense." We must also know what an adequate defense is, what it is not, and how it can be provided. These are the really important questions, and they can be answered only by careful examination of national needs and possibilities, and by fearless, incisive criticism of any program that may be offered, whether by the Administration, or by its opponents.

To "adjourn politics" in discussing national defense would be fatal, if by the term we mean that we ought to smother debate and refrain from criticism. The man who knows all that can be known of our military effectiveness or weakness, of the country's ability to increase the one and to mend the other, has not yet appeared.

Adequate defense is conditioned on the willingness of the Administration to consider advice, even when offered by industrialists who have fought the New Deal, and to weigh criticism by Congress, by private associations, and by that type of citizen usually styled "the man in the street." Unless we all hang together, as was remarked on a momentous occasion in 1776, we shall all hang separately.

Let us then have a full and free discussion of preparedness for a war which every American prays will never come. At the same time, let us remember that this country has a few domestic problems which clamor for consideration. It is not reassuring to observe, as we have

CONVERSIONS

OUR Secretary of Labor, too, has begun to open her eyes. Long known as a friend and supporter of radicals in labor organizations, she has at last realized that the purpose of these agents is to tear down what labor has suffered agonies to build up. Her influence with organized labor may not be great, but whatever it is, on this occasion it is exercised in the right direction. A supporter of Hitler or Lenin has no claim to membership in the labor union, for the reason, which should now be plain, that his interests are not the interests of labor, but of tyranny.

OM FIRES BURNING

had frequent occasion to note in the last six weeks, that discussion of these problems seems to have been set aside by Congress.

A bankrupt country cannot adequately defend itself, even were it worth defending. It is like an army equipped with Quaker guns, defending a position that is not worth holding. This country is not yet bankrupt, either in money, valuable natural resources, or in political ideals. But if it continues to be the country that all forget, it will one day, perhaps not a far-distant day, find itself in that plight. A government can suffer from neglect as easily, and almost as quickly, as a corner grocery store competing against a chain system.

Instances of neglect are piling up daily. Without knowing from what source, or by what tax, the money is to be obtained, Congress has enacted legislation that will cost us billions. We can only assume that the proper committees are looking for sources, but we do not know. Legislation which differs little from witch-hunting, and which will be almost impossible to enforce, has been proposed, and, in part, adopted.

On the other hand, the Logan-Walter bill, checking arbitrary power by Federal bureaus, still hangs fire. True, the House approved the bill, and the Senate has considered it. But the outcome is uncertain.

As Senator Ashurst has asked, "Why spend billions for adequate defense of the liberty of the American people," and then take it away by bureaucracy at home?

IN HIS NAME

ONCE more the Vicar of Christ appeals to the world in the Name of Christ, his Master. With Benedict XV, whom thoughtful men now recognize as one of the greatest of all advocates of world peace, Pius XII has failed to hold back the hateful wrath of men bent upon deluging the world with blood. Will he also fail in his present appeal to all nations at war to respect in their military operations at least the minimal requirements of justice and charity?

It is a sad commentary upon the brutality of modern warfare to observe what the Holy Father considers these requirements to be. He asks "respect for the life, honor, and property of the citizen; respect for the family and its rights; and, on the religious side, liberty for the private and public exercise of divine worship; liberty of teaching in religious education, the security of ecclesiastical property, and freedom for Bishops to correspond with their priests and the faithful concerning the care of souls." For the more widely this conflict is extended, said the Pope in his address on June 2, the more necessary is it to insist upon a juridical order based on "the rights of men and the demands of humanity and equality." But more than this, the Pontiff continues, must be asked. While the demands of justice must be satisfied in time of war, no less than in time of peace, beyond this, the claims of charity must be met. Hence the Pontiff asks that civilians in occupied territories be treated "as the occupying power would desire to see its own nationals treated." He makes this request in the name of God, the Father of us all.

In the Pontiff's words, we find confirmation of the opinions which this Review has urged since the outbreak of hostilities in Europe. It is quite true that it is not possible to suppress our wish that the hand of God may uphold the Allies in this struggle, nor is it desirable, for that wish can be made a prayer. But we must not allow hatred, even for an enemy, to taint our prayer. The establishment of a proper juridical order is necessary, particularly in time of war, as the Pontiff teaches, but that order can never be founded or maintained by men whose hearts are filled with hatred.

It is unfortunately true that what Pius XII asks has been denied by the Government of Hitler. For confirmation of this assertion, we need no bulletin from the war zones, since we can find it in the all but satanic work of Hitler ever since his rise to power. He has shown no respect for religion, no reverence for family rights, no consideration for the rights of the individual. It is hardly conceivable that his attitude toward fundamental rights have changed, or will change. The principles which the man has followed are incompatible with the demands of religion and of humanity. It is necessary, then, that all men who love well ordered freedom, with all that this freedom implies, work and pray for their destruction.

But, as we have often observed, we cannot destroy them by following Hitler's example. The Holy

Father hopes for a peace that will be "just, honorable, and lasting." We can prepare for that peace, and expect to reach it, only when we cherish in our hearts the justice and the charity which will incline us to a peace which defends the rights of all, even of our erstwhile enemies.

We do not believe that the appeal of the Holy Father will go unheeded. He may not be able to obtain for the conquered peoples all that he asks, but utter failure is impossible. No effort which even the humblest among us makes to establish Christ's law of justice and charity can fail wholly. In His own good time, God in Whom is perfect justice, will bless it with success. For us, on whom the scourge of war has not fallen, the Pontiff's words will be an incitement to pray that the forces of evil will be speedily dispersed to make way for governments among men which will insure peace by their respect for the eternal law of God.

UPHOLDING THE CONSTITUTION

SEVEN years ago, a young gentleman of wealth wrote a book about government in the United States. It is whispered that he enjoyed the aid of a "ghost writer," but the book was published under his name. Later the young author entered politics, and quickly won the favor of the local satraps. Today, supported by the Administration at Washington, and by one of the worst political machines in the country, he is a candidate for the Senate of the United States.

Possibly this young man has repented. Clad in sackcloth and bestrewn with ashes, he may weep as he remembers that he once referred to the Constitution as "a millstone around the necks of our people." But as he turns the pages of this youthful publication, he will read about that "atrocious constitutional form of government" in the United States, which he likened to a cancer that slowly brings its victim down to death. Only the knife could remove it.

Now all this may be nothing more serious than the dogmas in the average dissertation of the prospective doctor of philosophy. These a noted scholar once described as youthful indiscretions which in all charity should be forgotten. But our candidate has not disowned the sentiments which he expressed in print seven years ago. Until he recants, it may be assumed that he still believes our constitutional government to be a most atrocious form of government.

If that is his belief, he shares it with many who have been trained in our American universities to look upon fundamental American institutions to be fundamentally evil, and who now occupy high positions in the Government. France bitterly realizes the ruin that has been wrought by Communists in government. God grant that this country be never brought into a like peril. But that consequence cannot be averted unless at this time we put in office those men only who can in truth and conscience take the oath to uphold and defend the Constitution.

FROM THE HEART

OFTEN in the Gospels, we read of the scribes and the Pharisees, and what is recorded is always either some act of hostility to Our Lord, or some criticism or condemnation by Him of their personal conduct or of their teaching. But these men, had they remained faithful to their original mission, would have become disciples of Our Lord instead of persecutors. In the beginning, the scribes were the copyists and guardians of the Mosaic law, while the Pharisees were men who made a special profession of piety. In time, the scribes became expounders of the law, and the Pharisees zealous promoters of religious orthodoxy. Their labors protected the Jewish people against contamination from their pagan neighbors by stressing the fundamental truths of revelation, and by teaching a morality founded on these truths.

Unfortunately, as their influence grew, their love of power increased beyond all bounds. By Our Lord's time, they had become, as a body, very corrupt. Their teaching too had become purely formal, and instead of insisting upon the great law of the love of God and our neighbor, they busied themselves with fine-spun, useless distinctions on minor points of the law. It was inevitable that they should oppose Our Lord, not out of zeal for religion, but because they perceived that His doctrines would expose their wickedness, and the imperfection of their teachings.

In the Gospel for tomorrow (Saint Matthew, v, 20-24) we read how on one occasion Our Lord warned the people that the justice taught by the scribes and the Pharisees would bring no man into the kingdom of heaven. They looked only to the external act, such as murder, and condemned it, but Our Lord condemned him also who "is angry with his brother." In other words, Our Lord reminds us of the necessity of internal as well as of external justice, of justice in our thoughts and intentions, as well as in our outward deeds. We must keep from our hearts thoughts of anger and revenge, even though we have no intention of translating them into outward acts.

How much of our justice toward our brother is of the external Pharisaic type? True, we do not plot to lie in wait for him, hoping for a favorable chance to do away with him. But how often have we not, in our thoughts, bound some brother to the stake?

It is a poor business to nurse our wrath to keep it warm. Perhaps the best way of exercising this unlovely spirit is to ask ourselves in what manner we have offended those people whom we dislike. At least that seems to be the method suggested by Our Lord. "If therefore, thou bring thy gift to the altar, and there remember that thy brother hath anything against thee," He instructs us in the Gospel for tomorrow, "leave there thy offering before the altar, and go first to be reconciled with thy brother." The gift that comes from a heart tainted by uncharitableness He will not accept. Let us meditate on this truth, and examine our consciences, before we approach the Holy Table.

CORRESPONDENCE

GUARANTEES

EDITOR: The heat of war-propaganda is definitely on. Its temperature is climbing slowly but steadily from day to day. Even the once staid *Congressional Record* has become something of a propaganda sheet. The five issues covering May 17-23 held some twenty-four pro-war "remarks" to which might be added another dozen remarks on national defense which in reality meant national offense. In this nation-wide and unscrupulous assault on the mind and heart of America, a corps of men (all very eminent and, of course, quite disinterested) is striving valiantly and ceaselessly to sanctify the cause and electrify its potential defenders. With studied astuteness they legalize, moralize, romanticize and terrorize so that young America may go forth to kill with a good conscience.

But until their fine-sounding phrases are backed by some genuine guarantees that the end of this war will not see a repetition of 1918, America will have no part in it. America refuses to assist any nation whose objective is to grab more territory. It refuses to assist in the dismemberment and destruction of any nation. It refuses to assist in the re-mapping of Europe to suit the particular ends and purposes of any imperialistic power. In a word, America will not again become an accessory to the crime of another Versailles Treaty, flouting every principle of Christianity, democracy, justice and charity. No; before America decides to shed a single drop of its blood and sacrifice one lonely penny, let these eminent war-advocates first produce Allied pledges (duly signed by their responsible and recognized leaders) to the following effect.

First, the treaty to be formulated at the end of the war shall have for its sole object the future security and peace of the world. It will, therefore, not only exclude any and all measures which might jeopardize or frustrate world peace, but require the elimination of all peace-disturbing conditions now existing by no other right than the might of imperialistic powers.

Secondly, the peace terms shall be framed on the principle of "Love thy enemy." They shall not, therefore, insist on the pound of flesh, but be conciliatory rather than vindictive, curative rather than punitive.

In these pledges America might find a measure of justification for entering the war on the side of

the Allies; but only after they have furnished concrete evidence of the sincerity of their intentions. They should, therefore, be required to grant immediately freedom to such of their lands as have been denied the right of self-government and, moreover, agree that their gold deposits in the United States be held in bond until their pledges have been fully redeemed.

New York, N. Y.

J. C. RECKS

OUR RHINE FRONTIER

EDITOR: It seems to me that we need nobody's affirmation that this is a just war. Not knowing what the term really means, I cannot say that it is a holy war or a crusade, but I should certainly call it a good war, as good and very much the same kind of a war as Franco's, during which AMERICA'S sympathies were evident.

France and England may not be, religiously speaking, Christian countries, but their peoples generally admire and follow, in theory anyhow, what might be loosely described as the Christian way of life. The present German regime is not only actively anti-religious but actively denies the value of this way of life and regards the practice of it as a sign of weakness.

I believe that the quicker we get into the war the less blood, sorrow and money it will cost us in the end. Our immediate entrance might not do the Allies much good in a military sense, but would probably keep Italy quiet. I believe that while there is a German under arms the frontier of every civilized country is on the Rhine. I have always admired the common sense of the Catholic angels in singing "Peace on earth to men of good will," while the Protestant angels were singing "Peace on earth, good will to men." I believe that my sons should know that, though they live soft, the day may come when they may have to die hard; and, if it comes, I want them to have what fun they can out of it and to have no qualms about firing first or the justice of their cause.

New York, N. Y.

PAUL G. DALY

DISSENT

EDITOR: First of all I wish to make it clear that this is no apology for John Steinbeck or his writings. I do wish, however, to make a few observations about that part of William G. Ryan's article (AMERICA, May 15) in which he makes not too heavily veiled references to *The Grapes of Wrath*. Although Mr. Ryan's comments about the "hysterical praise lavished on this distinctly third-rate book" are every bit as emotional as the praise he criticizes, nevertheless I agree that much of the dialog is obscene, many of the situations nothing

(The views here expressed are those of the readers. They may or may not agree with the views of the Editor. They should not be understood as a statement of editorial belief or policy, but as affirmations by readers of AMERICA.)

Communications should be limited to 300 words. The briefer they are, however, the more appreciated they will be.)

more than pornography and the characters and events overdrawn.

Mr. Ryan makes the sweeping statement that "any Southerner or person familiar with the South can testify that no such persons as those described in the novel ever existed there." I should like to counter with a statement equally dogmatic but founded on personal experience—that families like the Joads not only exist but are not confined to the South; they can be found in the hill country of New York, the "cut-over" land in Northern Michigan and in not a few other places throughout the United States.

In the South I have seen the hovels in which human beings are expected to live and have talked to people not too far removed from Steinbeck's characters. The other day I saw a family of transients whose appearance was such that in comparison the Joads looked like landed gentry. In public relief offices I have seen by the score degenerated human beings who through external or internal catastrophes have been reduced to the level of the unhappy Okies.

Despite obvious exaggerations the Joads are representative of a segment of our population. Unpleasant as it may seem, there are people who are poverty-stricken, illiterate, ignorant, confused, intemperate, Godless and hopeless. If we are unwilling to do anything more for them, let us at least have the moral courage to admit that they exist, even though their condition has been called to our attention by someone of whose social philosophy and style of writing we disapprove. Charity expects no less from us than that we do not close our eyes to the misfortunes of our neighbors. Centuries ago, in the Holy Land a priest and a Levite turned away their heads so that they would not see the suffering of the man who had gone down from Jerusalem and fallen among thieves. We do not seem any different today; when reality is painful we look the other way.

Catholic social workers who in their day-to-day job are dealing with people not unlike the Joads find it particularly embarrassing when their non-Catholic associates come across such smug opinions as those expressed by Mr. Ryan. It is difficult then to explain to them that Catholics really are not indifferent to the physical, social and moral ills of their neighbors.

New York, N. Y. HILARY M. LEYENDECKER

ANOTHER ANGLE

EDITOR: I hope that I appreciate the humorous spirit of Raymond A. Grady, who wrote the skit entitled *Angles on the Saxons* (AMERICA, May 25). With its general purpose I am quite in accord. I do think that it is a pose to *try* to use Anglo-Saxon words in writing. I fully agree that the term *Anglo-Saxon* is misleading and the result of the Nordic heresy. Nevertheless, flagrant mistakes in history are not to be tolerated.

Bede tells us that Saint Augustine came to the court of the king of the South Saxons in 597. The king had married the daughter of the royal house

of the Franks. Everything goes to show that although it was to some extent a pagan court it was patterned on the general plan of the Roman Empire. The Saxons had been in Britain about 100 years at this time. What language did they speak? If they spoke Latin, they did not learn it from the legions of Caesar, as suggested, for these legions had come and gone over 500 years before the Kingdom of Kent was founded. If they spoke Frankish Latin, then why was Christianity preached in something that was certainly different?

Is it possible to believe that a war-like people, who for centuries had given trouble to the Roman Empire and who sailed as far as the Mediterranean in their splendid ships, were living on "acorns, hogs and such dumb animals as an arrow could bring down at a distance of fourteen feet"? Remember, too, that Pope Gregory called these Angles, angels. The picture is amusing but, at the same time, rather ludicrous.

I suggest that Mr. Grady is confusing two immigrations into Great Britain, both mentioned by Bede. The Angles and Saxons made permanent settlements in the hundred years before the landing of Augustine, but long before, perhaps a thousand years, the Picts came to the far north of the island. Bede suggests that they came from Scythia. That they were called Picts is fairly obvious. They were the painted people, the Picti, the ones who are said (probably in derision) to have painted themselves with woad.

The Picts are associated in history with the Scots (i.e., the Irish) as the enemies of both the Roman Empire and the Angle and Saxon settlers. It was to keep them out of Roman Britain that the great walls were built across the narrow parts of the island. To confuse them with the British or the Saxons is, in reality, rather a strange perversion of history.

Moreover, there exists a considerable literature written in the various dialects of the Angles and Saxons. As one who studied for the University of London examinations I was compelled to acquire a somewhat sketchy acquaintance with it. The language is very complex and is inflected far more than Latin. Of it a certain amount remains in our common speech. I took the trouble to count the number of times that Mr. Grady used Anglo-Saxon words in his short article of only a few hundred words. Exclusive of articles, prepositions, prefixes and suffixes, I make the number of his non-Romance words no less than 180. It is impossible to speak modern English without doing so. Indeed, Mr. Grady, despite his essay to the contrary, seems to have a very large percentage of Anglo-Saxon words in his vocabulary.

But, says he: "Who wants to be descended from a blue-painted, skin-clothed, wordless Nordic barbarian, anyway? I'll take Mediterraneans, thank you." To judge by his name Mr. Grady ought to prefer the ancient language common to the Celts, which has so largely disappeared, although it is more widely spoken in Great Britain than anywhere else.

Philadelphia, Pa.

EDWARD HAWKS

LITERATURE AND ARTS

GOLDEN KEY TO TOMORROW'S WORLD

FRANCES CARTEN

THERE have been many excuses of many variations offered for the American Catholic non-support of its own literature. This pathetic phenomenon which exists in no other country of the world has been ascribed to a gap of its literary production in the bookbuying generation preceding the present one. Again it has been ascribed to the inferior, instructional books handed to children of yesteryears as "nice little stories."

Most logically, perhaps, the blame has been rightly landed upon the attractive bookmaking displayed by general publishers, their attractive and sensible advertising of their titles, their efforts to provide a literature in tune with the common denominator of the American Mind as it works out its destiny on our own American soil. General publishers have been equally successful and especially active in the children's field. Our own publishers have not been either active or successful in this field. And our people have grown up on a literature isolated from Catholic thought.

Today, however, when on every side one witnesses brilliant work being done to restore to our children's books literary vitality, art and beauty on a level with the literary and artistic quality of general children's books, there is evident a strange lack of reaction in the very places where sense would indicate an enthusiasm. For strangely enough, although our good parochial schools have welcomed this modern renaissance, the very poor and the very rich are indifferent. Or rather, the very poor are denied this literature. The very rich are indifferent.

It is not difficult to understand why the needy are without benefit of it. For all our exclusive schools and academies of yesterday have not given us a single wealthy Catholic east of the Mississippi intellectually keen enough to sponsor or endow one single Catholic cultural or artistic project! And the poor must be endowed!

It is not easy to comprehend the studied indifference of the schools serving wealthy children. For the library should be—next to the chapel—the heart of any worthwhile school. And anyone leaving the radiant, colorful library of a first-rate parochial school must be astonished at the dark, pathetic, glass-cased library mausoleum of the average, expensive school which has sufficient

money to keep up extensive grounds and shrubbery, to be equipped with physical apparatus for games and exercise, but an apparent inability to appreciate the importance of literature in the life of a man or woman.

Let us look at some of these typical libraries. In one, the writer recently found a welter of slipshod, badly written books of the Mary Waggoner type, wedged in with some Dotty Dimple stories and musty copies of Anna Sadler. In another, she found in the older girls' dormitories many of the objectionable best-sellers of the day (brought from home presumably) and down in the library prim glass wall-cases in which stood dull, stiff rows of books, so forbidding-looking as to discourage even cursory examination. Of these two schools—one is of an Order that prides itself on fostering a taste for literature among its graduates. The second numbers more debutantes among its student body than any other religious school of the East.

The worst examples are the boys' academies. Shelves of the *Rover Boys* and the *Airplane Boys* are indicative of the introduction to modern reading that is being inculcated in the plastic minds entrusted by parents to these schools. And to try to give an informal talk on books and reading in such halls of Catholic learning is a dismal experience. In academy after academy the names of Padraic Colum, Lenora Weber, Padre Coloma, Blanche Thompson, Joseph Altshelter, Boutet de Monvel, Kate Seredi bring blank stares and polite silence. Contrasted with the nods and delighted smiles apparent among boys and girls in our best type of parish school, the contrast is shocking.

It is the big, middle group in the more alert, progressive schools which is receiving that richness and breadth of cultured interests derived only from close friendship and love of fine books. In the average parochial school we find, in addition to good, modern Catholic books, posters, reading-nooks, attractive book-displays, author-chats, autographs—all manner of delightful literary pursuits to charm the child toward a love of his own literature.

In the Mid-West and the Far West, the situation is the same, except that out there the very poor schools have tiny libraries that could put to

shame the unused book collections of our country's wealthiest private schools. And perhaps the most peculiar attitude of all is found in those few academies (one in one State, two in another; perhaps a dozen in all) which, when buying books go to a secondhand dealer and purchase a bargain lot of titles to fill the shelves!

Some are guided by children's book reviews in secular papers whose attitude toward or understanding of Catholic reading is non-existent. Such schools are providing books on the basis of a judgment similar to that of a priest-librarian who recently asserted that "any book that is morally good is sufficient for a child." Meantime, the Catholic Press is left to struggle along as best it can, and all the while wondering why it is the adult Catholic is so apathetic to the vast field of literature that is ours. How is it possible that a taste could be acquired when it was never developed in younger years? Many such persons assert that they need not particularly patronize the Catholic Press, provided their reading excludes sinful literature. If one is reading ethically and morally wholesome books, what more is needed? Any morally good book is a good book to read no doubt. But mere attention to morally good books and inattention to fine Catholic ones for children has given us today neither literary craftsmen in proportion to our numbers among born Catholics, nor readers for our fine convert writers.

Exclusive schools staffed with the reactionary, inefficient attitudes outlined above are still continuing to be a stumbling block in the progress of Catholic letters in America. The continued tugging at the leash by some parents who, irritated at the lack of cultural breadth received by their children in these schools, are strongly tempted to and do enter them after graduation in non-Catholic universities, is not going to be eased by assuming that the parent is a social snob.

This type of parent has given one Catholic school a chance and it failed him in what he earnestly wanted for his child. He would not succumb to the temptation of putting culture before religion if he felt his child had not been deprived of the first altogether. It is time for the schools to take stock of themselves and correct the badly balanced educational menu they offer at present. No books or any "wholesome" books—neither is the answer!

Only the other day a graduate of one of our most distinguished academies defended the attitude of such schools to me. "But that sort of reading," she insisted, "should be gotten in the home." This was strange in view of the fact that she had previously pointed out to me the very assumption stated above in the commencement of this article; namely, that there was a gap in our book-production for men and women of one and two generations back. Obviously, parents can not hand on what they themselves have not acquired!

If this ostrich-in-the-sand attitude continues, we can all thank God that we have at least our great body of middle-class schools. When their graduates reach maturity, they may not be able, through their combined effort, to give the Church the support, the influence, the necessary aid that one true

and rightly educated Catholic of wealth and prestige could provide in any project of the Church. We are living, however, in a democracy, and in time the wheel may roll around, so that eventually the graduates of the middle-class school will assume Catholic leadership.

Then, we shall be grateful indeed for these lucky little parish school youngsters of today, drinking in from their handsome and thrilling story books the most beautiful of our Polish and French and Irish and Spanish legend and poetry; the joyous stories of American Catholic home-life; the magnificently told adventures of our pioneer martyrs and Saints—from Padre Kino in New Mexico to Père Marquette on the Mississippi and Father Rasles in Maine. The stir and the glory of the Crusades, the ice on the Danube cracking under the Thirteenth Century spring thaw as Cologne Cathedral was sending its first lacy spires skyward; Christ Himself in the New Testament pictured in all the color and majesty of the Old Masters—this is the Catholic heritage these children have absorbed from their books.

When these youngsters are grown, ready to take their place as buyers, makers and readers of Catholic literature, it will be as though a new wind were blowing over our land. Catechetical books and instructional books will be catechetical and instructional books. But literature—our literature—will have come into the glory of its heritage and assume its rightful place. These children of the people will have a golden key, and the doors it shall unlock for them will hold a fairer wealth than any we in this country have yet known.

THESE LITERARY BRAKEMEN

AS a result of Frances Carten's strictures, I presume that sundry exclusive schools will bring forward some happy exceptions from any imputation of Philistinism. It would be foolish to waste time debating whether there are more goats than sheep in the "exclusive" fold. The important thing is for all Catholic schools to be wide awake on this matter, and make correction betimes where it is needed.

Self-satisfied persons may receive jolts from various sources. A friend of mine complained, not without amazement, that a brakeman on the New York, New Haven and Hartford Railroad had abstracted from him, without permission, a copy of Marlowe's *Tragedy of Doctor Faustus*. This is unusual in brakemen, even in New England. We consider our pet Elizabethan poets safe in their hands. But it blasts a notion that appreciation of classic drama is confined to the leisure class.

Anomalies in the "exclusive" schools, as they flourish, usually a bit short of funds, on the American soil, lie in certain concessions to utilitarianism for business or social purposes. Yet they are modeled upon Old World schools which are traditionally non-utilitarian, being for culture only. Cultured rivalry coming from "below" may have the fortunate effect of encouraging the "exclusive" schools to follow more consistently whatever be their true vocation.

JOHN LAFARGE

BOOKS

A CONSTITUTION FOR UNITED STATES OF EUROPE

A FEDERATION FOR WESTERN EUROPE. By W. I. Jennings. The Macmillan Co. \$2.50

PLANS and blueprints for a world society, or more modestly, for a United States of Europe, have been quite numerous in every century since the destruction of Christendom. During the past few decades they have multiplied tremendously. In the most recent category we may list the suggestions of H. G. Wells, Clarence Streit, Alfred Bingham, Jacques Maritain and Stephen Leacock. The list might be continued indefinitely. All over the world small groups of serious-minded people are seeking an alternative to the increasing chaos of our times, with the likelihood of a war every generation. Some profess to find the solution in morals, others in economics or political science. The present author is an enthusiastic constitutionalist. He is not primarily concerned with either moral, ethnic or cultural problems but with the concrete formulation and explanation of a thirty-page constitution for a federation of Western Europe.

Assuming an Allied victory, Dr. Jennings advocates the establishment of a federal union of thirteen States—the German Reich, Belgium, Denmark, Eire, Finland, the French Republic, the United Kingdom of Great Britain and Northern Ireland, Iceland, the Grand Duchy of Luxemburg, the Kingdom of the Netherlands, Norway, Sweden and the Swiss Confederation. It is furthermore assumed that Germany will become democratic, that all the other States will resume the democratic way of life just as soon as they are free to do so, and that there is, or will be, a widespread popular demand for a federal union.

If these assumptions hold true after the current war, then a constitution would be drafted calling for an executive, an upper and a lower house, and a Supreme Court. All equipment and other implements of war would be under Federal control. Individual States would have a limited treaty-making power but the Federation would have control over the exercise of that power. Some transfer of economic power would likewise be imperative for such a union.

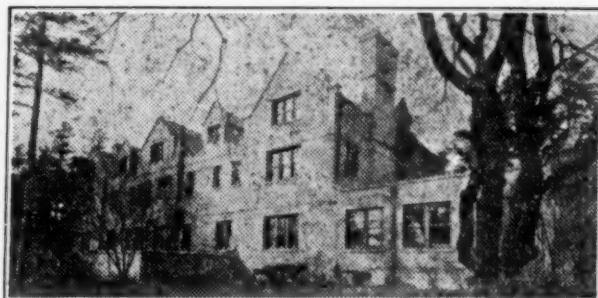
Among other things this plan naturally involves the surrender by States of some of their cherished rights. It would mean that, in some part, Englishmen would be governed by Irishmen, and Germans by Frenchmen. Many other difficulties and objections readily present themselves. Dr. Jennings has discovered a theoretical answer to most of them. He is confident that his scheme could be achieved and, when achieved, could be worked.

JOHN J. O'CONNOR

WITH CHARITY TOWARD ALL

JEANNE JUGAN. By Canon Helleu. Translated by Mary Agatha Gray. B. Herder Book Co. \$2

THE Little Sisters of the Poor are admired and loved in every part of the world, especially, I daresay, in the United States. They and the Sisters of the Good Shepherd have focused the sympathetic imagination of Catholic and non-Catholic alike: the former Congregation, on the helplessness of the seventh stage of our strutting on life's stage; the latter, on those unfortunates to



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whose representative the Good Shepherd declared: "Neither do I. Go and sin no more."

The "Little Sisters," as they are affectionately called, have been slow to abandon any of their century-old practices, for fear that they might cease to be "of the Poor." Thus, they literally held on to their international institution, their horse and wagon, driven by one of their younger "old men" and supervised by another front-seat driver, one of the Little Sisters. Under protest, no doubt, they and their admiring public yielded to the automatic truck. So too with the telephone—to a degree. If you look them up, for example, in the Manhattan Telephone Directory, you will find Little Sisters Coats, Inc., and Little Sisters Hats, Inc., but not the Little Sisters of the Poor, Un-Inc. But I, for one, have answered their earnest telephone appeal for a "Father to come over immediately and give the old people a Holy Hour. You know it is the feast of the Sacred Heart." There is no resisting them. My server on that occasion informed me later that he was a Jesuit alumnus.

The book under review, however, is the life of the foundress. If I seem to have forgotten it, the reason is that, after establishing this shining light of the Church's charity and which in its 101st year has over 300 houses and about 6,000 "Little Sisters," the Little Sister herself was forgotten even in her own lifetime. Evidently, Divine Providence wished her to exemplify the self-effacing spirit of her own congregation. The last thirty-five years of her life were spent as a subject, not even as a Superior of any house of the Institute she had founded. In fact, her fellow Religious during that period seem to have been ignorant of the fact that she was their foundress. That same strangely providential ignorance persisted for fifty-five years after the death of this valiant Breton. Little wonder that Saint Joseph has become the invincible patron of the Congregation, whose foundress bore the religious name, Sister Mary of the Cross. Just five years ago, the Archbishop of Rennes ordered the canonical inquiry "for the servant of God, Jeanne Jugan."

Canon Helleu and the translator deserve congratulations on the present volume. It is a happy escape from the pessimism of a World War, No. 2, from a decade and a half of depression and unemployment, from human selfishness and greed. This life of Jeanne Jugan tells the world what it might be.

DANIEL M. O'CONNELL

PRACTICAL SURVEY OF THE LITURGICAL MOVEMENT

MEN AT WORK AT WORSHIP. By Gerald Ellard, S.J.
Longmans, Green and Co. \$2.50

SOME of our war correspondents, according to *News-week* (May 27) and H. I. Phillips (New York Sun, May 31), are mystified by a new and powerful religious spirit among the Catholic youth in Europe who are resisting the fury of Hitler. The source of this spirit, which others than war correspondents have observed, is a tremendous deepening of consciousness of the living unity of all the Faithful in Christ. This consciousness is the result of the *Jociste* and allied Catholic youth movements abroad. It is the fundamental Catholic reply to the ideologies—Communism, Nazism, Fascism—which deny to man any source of unity outside of man himself.

The expression of this living unity in Christ is the active participation in the Church's liturgy. "Properly understood," explains Father Ellard, "the liturgy is both the internal homage of the soul and its outward bodily expression by means of words, chant, ceremonies, etc., in the forms ordained by the Church for her solemn public worship."

Catholics in the United States have not been driven of late by fierce anti-religious pressure to assert their living unity as have the Catholics in recent years abroad.

Though we live in a largely non-Catholic world—some of it hostile, most of it blandly indifferent to the Faith—the individual, as a rule, could pursue the practice of his religion undisturbed, provided he had the requisite instruction for himself and his children. But as the ideologies have begun to crowd in upon us, invading the school room, spreading irreligion and paganism through print, screen, stage and air, we are obliged, on the one hand, to defend and assert the evidence of our Faith against attacks; and, on the other, to affirm intensely our living unity in the Mystical Body of Christ. Without such affirmation, our defense will fail of its purpose.

The rapid growth of the liturgical movement in this country is a witness to the general need felt by American Catholics for such an affirmation. The ground so diligently cultivated by the late Father Virgil Michel, O.S.B., has borne abundant fruit, as will appear when the first annual Liturgical Week takes place in Chicago October 21-25 of this year, under the direction of the Rev. W. Michael Ducey, O.S.B. Father Ellard, who is professor in the Faculty of Theology of St. Louis University, and a foremost exponent of the liturgy in this country, has filled his notebooks with countless testimonies and examples relative to the importance, the nature and the phenomenal growth of understanding of the liturgy and active participation therein. Not the least impressive among these is the veritable cloud of witnesses among the American Bishops, who in turn draw upon the Popes, the Fathers and theologians of the Church, and Holy Scripture.

Father Ellard frankly confesses that it has been his dream for years to write "a book on the liturgical movement that would be of benefit to millions." The language he uses is one that the "millions" can readily understand; not fatuously simplified, but popular, direct and illustrated by the practical examples of an experienced lecturer. His assertions are backed up by innumerable references, checked and re-checked by his associates, and deal with the concept of Christian worship and the nature of the liturgy, its underlying doctrines, the practices which enable Catholics to participate in the Church's public worship, and the other movements—social, religious, educational—which are based upon the same doctrines.

In every rediscovery of ancient spiritual treasures there is always danger of a "cause" or "movement" psychology. The brute task of taking up arms against a sea of misconceptions is apt to set minds and judgments on edge. Father Ellard, however, successfully avoids these pitfalls. He is graphic and a bit humorous, but his feet are on solid ground. Personally, I should go slow with some of these schematic devices like "BCO," "perpendicular and horizontal," the "boring cell," etc., that grate on certain tastes. To round out the picture there should be a chapter on liturgical art. But it is a live book for live people; and if you read a chapter you will read it all. As Archbishop Murray of St. Paul says in his Preface: we owe the author gratitude "for his present work designed to effect an integrated Christian life within society."

JOHN LaFARGE

THE END OF THE ARMISTICE. By G. K. Chesterton. Sheed and Ward. \$2

SO WELL did Chesterton understand the past of Europe that he could accurately predict its future. He died in 1936, but his writings are alive and timely today because the war, which he foresaw as inevitable, is here. As the compiler of these essays, Frank J. Sheed shrewdly remarks: "When a man is as right as . . . (Chesterton) in his forecast, there is some reason to think that he may be right in his premises."

Now this word "premises" explains very accurately how Chesterton, numbered among the prophets, differs from the host of American radical journalists who, assuming the mantle of soothsayers, wrote about things inside Europe, before the war. While the latter employed Freudian cabalisms of urge and surge, or cast their horoscopes according to evolutionary formulas, ever seeing signs and wonders, but never, of course, miracles,

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he reverted to the ancient Aristotelian method of forecasting by cause and effect. Judged by his score the old method is still the best. He told what would happen and how it would happen. Germany and Russia would unite in an attack upon Poland.

He writes; "The Prussian patriot may plaster himself all over with eagles and iron crosses, but he will be found in practice side by side with the Red Flag. The Prussian and the Russian will agree about everything; especially about Poland. They may differ in many things, but in hatred of the Christian civilization they are truly international."

Chesterton considered himself incompetent to dictate the foreign policy of the United States. He was a prophet only in his own Europe.

GEORGE T. EBERLE

MEN WITHERING. By Francis MacManus. Sheed and Ward. \$2.50

OUT of the ordinary is this book. There is herein a combination of the English technique of the novel with a viewpoint unusual in English language writings. The result to readers not acquainted with recent Irish literature is, not mere novelty, but a novel really novel.

The story centers round the protagonist, Donnacha MacConmara, a superannuated poet, who symbolizes in his decrepitude the no less aged and worn out Ireland of the Eighteenth Century. The treatment he receives and his reactions to that treatment are typical of that tragic time of men, half sordid, half splendid. The author has an admirable style, a substantial plot and vital characters.

FRANCIS X. CURRAN

SPRING OFFENSIVE. By Herbert Clyde Lewis. The Viking Press. \$2

IT is hard to review this book without spoiling either the story or the satire. As you would enjoy both, neither should be hurt. Peter Winston's forefathers were hardy pioneers and Peter's own history included a respectable boyhood full of athletic, Boy Scout, and elocution trophies, as well as a college career more full of free love than of serious study. How Peter came to be lying in no-man's-land the morning the Germans opened their Spring offensive against the Maginot Line and how he departed from there is a story that will amuse and jolt you. It will leave you pondering the problem of America with its thousands of Peter Winstons.

You may regret that Mr. Lewis had to include in his exposition some passages that will do readers no older than Winston little good. Whether he means the reader to take seriously Winston's semi-final thoughts that the country was to blame for his fate, or whether he merely means to warn the country against going to war to find temporary employment, is for the reader to decide. He seems to me to be an accomplished story teller and satirist to the very last line.

JAMES MACKIN

A CONCORDANCE TO THE POETRY OF SAMUEL TAYLOR COLERIDGE. Edited by Sister Eugenia Logan, S.P., M.A. Saint Mary of-the-Woods, Indiana

MONUMENTAL is the word the editor uses in her preface to describe the task of printing this volume of 900 pages. She does not exaggerate. A cursory glance at its contents sends a reviewer in search of superlatives with which to describe the labor and painstaking care required not only in the printing, but especially in the preparation of the material of such a work.

The purpose of the concordance, as explained by the editor in her preface, is to provide a study of the richness of Coleridge's vocabulary. To that end every word of his poetry, save a few common pronouns, prepositions, etc., has been listed in alphabetical order, and under each word is listed every line of Coleridge's poetry in which the word occurs. To give but one example, a partial list of the number of lines in which Coleridge uses the pronoun "My" takes 22 columns of extremely fine type—about 1,500 lines of poetry.

The book has been handsomely printed and bound, and is published privately by St. Mary of-the-Wood's College.

ROBERT A. FLATT

ART

ALL this past winter an interesting experiment has been carried out by the National Art Society through the National Broadcasting Company. This society, founded about eight months ago for the purpose of furthering public interest in and appreciation of art, operates as follows: it has available to it portfolios of full color reproductions of paintings by masters from the Renaissance on, each portfolio containing sixteen color plates and selling for a dollar. The society also has available a series of lessons in art appreciation and a teacher's manual. Every week during the winter a half-hour broadcast was arranged, the first twenty minutes of which consisted in a dramatization of the life of some artist, this playlet being followed by a seven-minute critical commentary, written and delivered by Dr. Bernard Myers of New York University, on that artist's work. The idea was that the listener would have provided himself with the portfolios and lessons so that he might look at the reproduction while listening to the program. Of course the whole effort was to make these programs as elementary and humanly interesting as possible.

If public acceptance is any criterion, the experiment was a great success. The feature was found by NBC to be among the six most popular of its educational programs—no mean achievement for the first year of such a program's life. Some 26,000 portfolios were sold to radio listeners. Records were made of the broadcasts, and these records have been tried in school art courses, as an auxiliary to the teacher's instruction.

Now I recite all these facts because next winter the National Art Society hopes to continue its radio work, and some readers may want to tune in. I, myself, am not at all sure how useful all this is, but it does seem to suit the public taste, and the dissemination of almost any amount of knowledge about the arts certainly can do no harm.

There is no doubt but that similar undertakings in music have in fact raised the level of American musical taste: we have only to compare in our minds' ears the standards of musical performances at the beginning of radio's popularity with the standards today to realize how true this is. Perhaps the National Art Society will do as well by the nation for art. The only reason I am a little doubtful is that the method used to arouse interest—the emphasis on the biography of the painter and on the one single art, easel painting—seems to me questionable.

Last Saturday, while driving through southern Connecticut, I saw something which is representative of a movement gradually spreading throughout the country, a movement which I am sure will affect American taste, particularly among American Catholics. I happened to stop off in Westport, and an architect friend suggested that I drop in at the church to see some remodeling work he had in hand. The church externally was just the sort of dingy building to which we are all so well used, with about as much character as a cracker box. The walls were covered with senseless decoration and lifeless pictures betraying the hand of the old-fashioned "church decorator." The altar had been of marbelized wood, all cluttered up like the walls with idle gimcrackery. But in the sanctuary all this had been done away with. The new altar was simple and had the dignity it should have; the walls were plain, and supplied the foil they should for the gem which is the Mass. All the work had been done—and inexpensively at that—by competent artists and craftsmen. They may find it strange at first, but weekly enforced contemplation of that new sanctuary will, I feel sure, do more for the art education of the Catholics of Westport than any number of biographical radio plays.

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THEATRE

RUSSIAN BANK. Theoretically, the New York theatre season ends the first of June. In acknowledgment of this theory two more plays gave up their brief lives on that date. A third, *Russian Bank*, is still fighting for existence at the St. James Theatre as I write; and its producer, Theodore Komisarjevsky, who has an enviable reputation in Europe at periods when Europeans are interested in plays, is still protesting that while his play may be taken off for needed revision, it will be given another tryout.

Mr. Komisarjevsky's faith in this production is bolstered by the fact that he wrote it himself (with some assistance from Stuart Mims), and that he also directed and produced it himself with no assistance from anybody. In fact, *Russian Bank* is almost a one-man show, and there is enough interest in it to make one forgive a parent for insisting on its survival. Mr. Komisarjevsky has not called in outside doctors, but he has given his play an immense amount of patient treatment, and from the beginning he engaged an excellent company to work with him toward its salvation.

All this being so, let us recall what the play was about, as it may be off—for revision?—when these lines appear. It was about several things—the most important being revolutions and love. The revolution was the Russian experiment which began nearly a quarter of a century ago, and which is still proceeding without creating much admiration in the outside world. In the opening scenes of *Russian Bank* a good deal took place that helped the observer to understand why Russia has not yet made a success of its revolution.

The story, briefly, concerns an opera singer, Natasha (played by Josephine Houston), who at the beginning of the play was under the "protection" of a Russian Grand Duke. He could not protect her very much. In the end it was she who protected him. At considerable risk to herself, she got him out of a Russian prison and sent him to America, where he found a popular job for an ex-Grand Duke as a chauffeur.

To do this, Natasha had to give herself to a revolutionary leader, the Commissar of Finance. She was supposed to love the Grand Duke and to loathe the Commissar. But need I go any further?

No, you are quite right. She fell in love with the Commissar. When she, too, reached America, and the Duke, in his shining new uniform, came to claim her as his bride, she had to tell him that her heart was no longer his. She loved another. And, if you will believe it, that Commissar she loved was not in Russia, but right on the spot, listening to the dialog with a natural interest, and only partly concealed by a door curtain. The scene was an intimate one, but the Commissar promptly and sociably joined the pair. The next minute he and our heroine were in each other's arms, embracing to the click of the Grand Duke's heels.

Did some one speak? Yes, I did say there were good scenes in *Russian Bank*. Those I have just described were not among them. Neither was the scene which left an artiste like Effie Shannon, as the Long Island hostess of a Russian house-party, sitting remotely on a sofa, with hardly a chance to get in a word to her guests. But there was a large company—thirty-nine players to be exact—and the Russian and gypsy songs and dances they amused themselves with were unusually good; indeed, they were charming. Miss Houston sang sweetly and looked nice, and James Rennie was a handsome and otherwise satisfactory Commissar.

In addition to the dancing there was a lot of "action." On the stage players bounced about like rubber-balls. Seventy-five percent of this sort of thing Mr. Komisarjevsky had better cut out in his revision—if he revises further!

ELIZABETH JORDAN

FILMS

OUR TOWN. Thornton Wilder's play about life and death in a New Hampshire village brings the screen nearer the core of reality than it has been in many a long year. It is an orchestration of those minor tragedies and triumphs which we call commonplaces when they happen to someone else; it is a sensitive record of everyday life shaped, in Galsworthy's phrase, to have a spire of meaning. The pervasive stress of this simply told tale is on those virtues which used to be called ancient and now are called old-fashioned, and the people portrayed are far more typical of the American scene than the over-publicized and despiritualized "Okies" of recent fame. Sam Wood's direction has caught the tone of dignity which attaches to all worthy human action, and the principals are realized with such truth that they have at once the emotional force of individuals and the significance of symbols. The story, opening at the turn of the present century, falls into three parts in which two typical families of Grover's Corners are united by marriage and the young wife has a foretaste of death as she lies ill, surrounded in dreams by the villagers long dead. Her recovery and the birth of her child bring the joy of renewed life. The use of a narrator, in the person of Frank Craven, is a convention readily accepted, and the photography is subtle and brilliant. Martha Scott is superb in an exacting rôle, with William Holden, Fay Bainter, Beulah Bondi and Thomas Mitchell close behind. This is not popular entertainment in the unfortunate sense but in the ideal meaning, that it skilfully mirrors life as most of us live it. (*United Artists*)

EARTHBOUND. A sound objection to the interest shown by recent films in the supernatural is that it is treated as a novelty, and hence subject to distortion. The ant, who finally got far enough away from the Pyramid of Cheops to discover it, probably had difficulty explaining it, too. In this picture we have another attempt to dignify a ghost story with a soothing-syrup philosophy. A happily married gentleman is shot by a jealous woman whose husband assumes the blame. As the misguided gallant stands trial, the departed, but not quite, victim hovers about and maneuvers his acquittal. There is a good bit of loose talk about eternity but, unlike the sensible ant, the characters' tendency is not so much to explain it as to explain it away. The vagueness of thought necessarily hampers the action, cluttering it with sententious speeches. Warner Baxter and Andrea Leeds are moderately successful but the story has an unreality which will neither mystify nor edify the average adult. (*Twentieth Century-Fox*)

GANGS OF CHICAGO. The twisted ethics of a criminal lawyer are investigated in a surface fashion in this film which runs to adult excitements. To avenge the killing of his father by the police, a lawyer undertakes to protect those outside the law. He gives up to save his friend's life and the F.B.I.'s face. Lloyd Nolan, Barton MacLane and Lola Lane are effective enough in a trite tale whose weaknesses are not altogether covered in Aurthur Lubin's direction. (*Republic*)

THE LONE WOLF MEETS A LADY. This is an entertaining melodrama which takes on a bit of suavity from Warren William's deft handling of the title rôle. The usual comedy sidelight is entrusted to Eric Blore, who proves again that no man is a hero to his valet, even though he patches up the troubles of a young lady who rediscovers a first husband just as she is about to acquire a second. Sidney Salkow has the advantage of a better than fair cast in Victory Jory, Jean Muir and Roger Pryor, and spins out his adult yarn with a good share of suspense. (*Columbia*) THOMAS J. FITZMORRIS

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PAMPHLET RACK TENDERS

WRITE FOR BARGAIN RATES ON PAMPHLETS
FOR JUNE

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EVENTS

STORIES about fifth columns filled the newspaper columns. . . . A Georgia newspaper left the fifth column of its editorial page completely blank, announced: "We will tolerate no fifth column here." . . . The International Itinerant Workers' Union, Hoboes of America, declaring it suspected "fifth-column stuff" among tramps and bums, called on its million hobo members to frustrate such activity no matter how influential the tramp or bum who started it might be. . . . Jeff Davis, "King of the Hoboes," formed a hobo police force to combat not only fifth columns but also any Trojan horses they might find on the roads or on freights. . . . Methods of lassoing Trojan horses were evolved. . . . Collar buttons also attracted attention. . . . In the West a shirt-hating citizen boasted he had not had a collar button pressed against the outside of his throat for twenty years. . . . In Philadelphia, it was discovered that a young man had been carrying a collar button inside his throat for fifteen years. He swallowed the button in 1925, had it extracted in 1940. . . . Precedents were set up. . . . In the West an official ruled that a sleeping driver cannot be classified as a reckless driver, as long as he is asleep, though he can be when he wakes up. This, even though he collides with more cars as a sleeping driver than he does as a reckless driver. A study to ascertain which motorists prefer: being struck by sleeping drivers or reckless drivers, or both or neither, was suggested. . . . That there may be diverging interests in the same family, was indicated. . . . While a Western fire chief was interested in stopping fires, his son appeared interested in starting them. The son was arrested charged with arson. . . . Courage was manifested. In Pennsylvania thirteen members of the Perry County Octogenarians Association met in a thirteen-room house, erected in 1813, situated on a thirteen-acre estate in Spooks Hollow, nor far from Ghosts Ridge. . . .

A North Carolina woman launched a movement to have postage stamps honoring old maids issued. . . . Among the groups, in whose honor postage stamps have never been issued, are bachelors, widowers, widows, various kinds of spouses. Nearly all other classes of society have been honored by stamps. . . . A relaxation on the restrictions concerning shoes was announced in Germany. Shoes made out of old bicycle tires, old hats, artificial silk stockings, straw and wood may now be purchased without ration cards. . . . Parking problems continued. A locomotive engineer, perceiving a car parked on the tracks, stopped his train, walked to the auto, politely asked the woman inside to park somewhere else. She replied she could not drive. The engineer took the wheel, moved the auto to a more convenient location. . . . Thirty-two years ago, someone mailed a letter containing an advertisement to a Brooklyn man. He received it last week. The fact that he had in the interim moved across the street may have caused the delay, his friends believed. . . . Most people view things dropped from airplanes with alarm. A California woman adopts a different attitude. While she was standing in her backyard a ring fell from an airplane, struck her on the head. Newspaper accounts of the accident brought about her identification as heir to a large European fortune. . . . Since the story was publicized, many women, standing in backyards, have turned yearning eyes up to passing airplanes. . . .

Dips From Life: A magistrate characterizing himself as a member of the lowest form of judicial life. . . . A club member, emphasizing the consistency of an acquaintance, declared the latter had never said a good word for anyone. . . . The same club member, referring to another acquaintance, asserted he had a very even temper: he was always mad. . . . A cynic announcing he had resolved never to insult people unintentionally.

THE PARADER